"A Professor's Holiday"

BEING

THE SPEECHES AND WRITINGS

OF

Professor P. RANGANADA MUDALIAR, M. A.

(SECOND EDITION: REVISED AND ENLARGED).

WITH AN INTRODUCTION

BY

THE HON. J. D. REES, C. I. E.

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OR P. RANGANADA MUDALIAR, M.A.

Dedicated,

WITH KIND PERMISSION,

To

HIS HIGHNESS

THE HON'BLE ANANDA GAJAPATI RAZ, G. C. I. E.,

MAHARAJAH OF VIZIANAGARAM.

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PREFACE TO THE SECOND EDITION.

IN this edition some additions have been made to the collection of speeches and writings and the omissions in the previous edition have, in a great measure been supplied. I am yet conscious of the fact that from a numerical standpoint the collection is not yet quite exhaustive, and to those who are wont to cavil at this defect in the publication I will only point to the difficulty of procuring records of speeches that were delivered several years ago, and I would also claim for myself some discretion in the choice of subjects when presenting them to the reader as a permanent literary volume.

My warmest thanks are due to the HON. J. D. REES, C. I. E., for the charming introduction he has been good enough to supply me with, and to His Highness the Maharajah of Vizianagaram for the permission he has given me to dedicate the book to him, whose scholarship and varied accomplishments makes such dedication eminently fitting.

THE COMPILER,

Madras, 10th July 1896.

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A CRITICAL REVIEW OF THE LIFE AND WORK OF THE LATE PROFESSOR

P. RANGANADAM MUDELIAR, M. A.

BY

THE HON. J. D. REES, C. I. E.

TWO years have elapsed since the death of Professor Ranganadam Mudeliar, but if proof were needed that his memory is green among us it exists in the publication of a second edition of this collection of his speeches and writings, and in the progress made towards establishing a memorial institution to perpetuate his name.

In an appreciative review of the late Professor's life and work published in the *Hindu*, Mr. Satthianadhan has stated that the combination of intellect with culture was his chief characteristic, but to many others it must have seemed that it was to the union of independence of character with intellectual capacity that he owed his strength. Mr. Satthianadhan quotes an English friend, who somewhat comprehensively declares all Indian officials of the highest intellectual attainments to be as a rule destitute of that culture, which characterizes every fairly educated Englishman, and then considers the late Professor to be distinguished by the possession of what his educated fellow-countrymen lack. Whether or not this comprehensive condemnation of the educated class of one, at the expense of a similar class of another, nation, be sustainable, it may safely be affirmed,

that strength rather than culture was the characteristic of the Professor. Not that the possession of the one excludes that of the other. Culture takes a great deal of definition. As often as not it means some indefinite, intangible superiority which appertains to the individual, who considers that others are deficient therein. If to have studied *Literae humaniores* makes a man of culture in Europe, then an educated Indian who has not neglected the classic languages and literature of the East, may in like manner be considered cultured, and there is no need to ascribe the unique influence of Mr. Rangandam to the possession of culture, or to consider that "he was a rare exception in this respect." He was a man of intellect, and strength, he was tolerant and even gentle, in judging others. It is enough. With these qualities a man is conspicuous, and his merits as an individual may be freely admitted and admired, without denying to his class attributes in which they are not generally considered deficient.

The Professor himself may be quoted in support of this view. In his evidence before the Public Service Commission in 1887 he said "Great as is the educational value of the classical languages of the West, the value of a knowledge of Sanskrit to a Hindu Scholar or a Hindu Judge is simply incalculable. The debt that Philology owes to Sanskrit should never be forgotten; and there lie imbedded in Sanskrit works vast stores of poetical imagery and philosophical thought, that can bear comparison even with the rich literary legacy bequeathed to modern Europe by ancient Greece and Rome."

The deceased Professor has been cited as an illustration of Sir Lepel Griffin's theory of the sterility of the Indian intellect, but without going into the large question whether or not Indian civilization has passed the reproductive stage, those who remember Mr. Ranganadam's frequent quota-

tions of the Old Testament may well think that it often occurred to him that "of making many books there is no end." He himself procured a constant supply of the best works, and by their study he was enabled to instil into the rising generation around him, something, indeed not a little, of their spirit and influence. And in this too he probably chose the better part.

To quote his own words "no man can serve his country better than the wise and learned teacher, from whose lips the future statesmen, judges and administrators draw their inspiration and guidance."

The metaphysical cast of the Indian intellect was manifested in this gifted man in an absorbing interest in theology which resulted in a tolerant attitude towards all religions, including his own. He believed sincerely in the foundations of belief; had expressed the opinion "That a belief in the existence of God was the best working hypothesis of life." Had he happily lived to this day, he would have subscribed himself a sincere follower of Mr. Balfour in his attack on agnosticism. He must for once have deserted Professor Huxley for whose splendid intellectual gifts, and crystal clear power of expression, he had in general a profound admiration.

No one was more sensible than he of the debt education owes to missionary enterprise. As lately as December 1892 reviewing the colleges and teachers of South India he said, "No greater calamity could befall, no severer check be given to educational progress than that for one reason or another, the funds and the energy devoted by mission agencies to the spread and encouragement of higher education should be directed into other channels." On another occasion he said "As an orthodox, genuine Hindu I may object to the ways of my forefathers being superseded by other ways, but no one can deny that our missionary teachers

have done us a service for which we can never be sufficiently grateful and not the least of their many benefits is that one indirect result has been that of stimulating local intelligence and enterprise to educational efforts."

With a kind heart, he united, a strong strain of cynicism, a combination outwardly incongruous but actually common. Upon the often debated question of intercourse between Europeans and Indians he used plainly to say that he thought that though there was blame on both sides, that his side could not claim to be the least in fault, and the vials of his wrath often emptied upon members of his own community, who had incurred the slightest suspicion of cant. Like every strong man he met with much opposition, but he was never accused of other than fair dealing, and all classes have united in deploring his death as a loss to the community at large. Not only in the College chairs he filled, but in the University, the Senate house, the Municipal Hall, the Cosmopolitan Club, and in every centre where the public weal is the citizen's care, his fine intellect and masculine strength will long be missed, though others, who have profited by his example, are coming forward to supply his place.

Born in 1846 Mr. Ranganadam received his early education in Pachaiyappah's School famous for the practical nature of the training it has afforded under successive able educationists. There he obtained the prize in English and Mathematics given by Sir. T. Madava Row, the eminent patron of a worthy pupil. With the scholarship of Pachaiyappah's Trustees in his pocket, he went on to the Presidency College and took a first class proficiency certificate and his degree in 1865. During his College career his abilities attracted the attention of Mr. Justice Holloway, as indeed they did, throughout his life, that of every eminent man English or Indian with whom he was brought

in contact. He entered the Government service in 1865 as a master at the Presidency College, became Assistant Professor and took his M. A. Degree in 1870 subsequently to which he filled the chairs of Moral and Mental Philosophy and Logic, was Professor of Mathematics and English History, a subject he treated not as an isolated fragment but in a comparative and comprehensive manner, as a constituent and important factor in the affairs of the world. His appointment as a Fellow of the University in 1872 was a complement paid by Lord Napier alike to the individual and to the Senate. He took an active part in the labours of the Educational Commission, and was a working Municipal Commissioner for upwards of nine years. He was the founder of the Graduate's Association, the Secretary of the Cosmopolitan Club, and served as Sheriff in 1892, greatly to the satisfaction of the citizens of Madras. He was a member of a dozen other useful and charitable institutions in the affairs of all of which he played a useful, independent and important part.

The most distinguished scholars and educationists of his time both during his life, and after his death gave expression to their admiration of Professor Ranganadam's talents in no grudging terms. Mr. Justice Muthusawmy Aiyar whose loss also a mourning community deplores, described him "As a man to whom the educated classes looked up with respect and confidence and whom they trusted as a leader, as an eminently true representative of their feelings and interests." He himself had described Sir. Muthusawmy Iyer as "out and out the best man that modern India has produced so far as intellectual acumen is concerned." Both were sons of whom Modern India may well be proud, and each unfeignedly admired and loved the other. Now that both have left us, it is hard indeed to say which is the greatest loss, the eminent Judge or the less conspicuous, but not less eminent Educationist. The Rev. Doctor

Miller, a plain speaker like the Professor himself, described him as one well qualified to calmly and dispassionately exercise the function of a Judge upon public questions. He weighed the considerations making for or against a decision not in order to arrive at a conclusion so impartial as to be indefinite, and incapable of execution, but in order to indicate the best practical solution. He was above all things a practical and business-like man. It was this attribute which made his abilities of such indefinite use to his pupils, to his contemporaries, and to the public. It is only one among the many illustrations of this fact, that he insisted on all occasions on the profound importance of a knowledge of the Vernacular languages to those engaged in serving the public in this country, an opinion he emphasized by devoting much of his own time to the study of Tamil Literature.

In his Convocation Address he said to the graduates "You have to cultivate the study of your mother-tongue and to improve it to such an extent as to make it a fit medium for the communication of Western ideas in science and philosophy," to which end little more is needed than the addition of new words from without for the expression of new ideas, and for the definition of new substances and attributes, a process familiar to Western tongues. Indeed much of the material but requires a new birth.

> "Multa renascentur, quæ qam cecidere, cadentque
> Quæ nunc sunt in honore vocabula, si volet usus."

Curiously enough the last words in the little volume of Runganathan's speeches emphasize the duty students owe to their own vernacular languages. They are quoted below as a good example of the Professor's literary style of expression and illustration, and as an apt instance of the innate conservatism of the man. "Great as is the value I attach to a knowledge of English and free as I am to confess that no language of India, not even Sanscrit possesses

such stores of wit and wisdom and scientific truth, yet I ask you to remember that in Sanscrit and in Tamil, in Telugu and Canarese you possess literatures and languages of wonderful compass and melody,—of resources and capabilities yet undeveloped, languages which were good enough for our great thinkers, and singers of old, and which you may yet find good enough for all your needs if only you learn to price them as a precious heritage which you may not neglect or waste. And it is only by a careful and loving cultivation of these languages that they will be made suitable vehicles for the communication of our thoughts and feelings, for the expression of our aims and aspirations in that higher stage of intellectual and moral culture towards which we are slowly and steadily advancing. For aught we know Sirius may be much larger than our Sun. But we regard our Sun with very different feelings from those with which we regard Sirius. And why? It is the Sun that gives us light and not Sirius. It is the Sun that ripens our fruit and not Sirius. Even so all true inspirations can and will come to us as it has come to others, only from a thoughtful and earnest study of the best writings of our own great ancestors. Our own mother-tongue ought to have a music to our ear, and an influence on our inmost thoughts and feelings that no foreign tongue can ever possess." He was a hard student and the other half of the text I have quoted above would hardly have fitted his case. To him "much study was not a weariness of the flesh." To one of his relations who had failed to pass certain examinations he wrote "Read until you can no longer read without seriously injuring your health. Play only when you feel recreation necessary to give tone and elasticity to your jaded spirits and tired frame." This is sound, but somewhat severe advice, and might at least be tempered by the condition that over-reading to such an extent as to injure the eyes, or in the case of persons who enjoy not the bless-

ings of good sight, is by no means advisable. It shows, however, the thorough nature of the man. His own early death and that of Mr. Gopaul Rao may remind those who need no spur, and there are crowds of such among the Hindu youth, that assiduous devotion to sedentary pursuits must be varied by rest, recreation and exercise, lest an overwrought system break down. On other occasions this consideration occurred to the Professor himself for in 1890 in his Convocation Address he commented on the mortality amongst those who had reached the higher academical standards and warned his hearers to guard against the fatal error of allowing mental, to so far outrun bodily, growth as to endanger health and life. He also attributed the little thought and power of production ascribed to Indian scholars, having great industry and power of acquisition, to the vicious methods of teaching necessitated by the demands of a long series of examinations, which young men have to pass in Madras, a system which was recently criticised in much the same terms in the *Pioneer* in a survey of education in the last two decades in this Presidency.

Turning to the more burning questions which have agitated the educated portion of the community in later years, Mr. Ranganadam could not be numbered among the more ardent reforming spirits, and indeed he seemed inclined to accept for the present something less than what is often regarded as the irreducible minimum of reform. Yet he yielded to none in his wish to see female education advanced. Speaking on this subject in Pachaiyappah's Hall in 1886 he said "I should count it a reproach to one's manhood to say that education in itself has any tendency to weaken those female virtues of purity, modesty, sympathy and submissiveness for which Hindu women have always been remarkable. Far from weakening these virtues I sincerely believe that sound intellectual and moral training will impart to

them a new grace and sweetness. The love and fidelity of the Hindu wife is above all praise, but education will make this love sweeter and more refined. The Hindu mother's affection for her children is unquestionable; but the affection of an ignorant mother is more likely to do more harm than good. Sympathy and charity are highly commendable but indiscriminate charity is worse than useless." He urged on the same occasion that though Government and philanthropic and missionary bodies could, and did greatly aid, the real work of advancing female education must be done, and the major portion of the cost must be borne by the people themselves, who care for such education. Again he spoke of oppressive customs under which the country has been groaning for ages, of the baleful practices of marrying children, and of compelling widows to remain unmarried for life, and he declared it to be "obviously and urgently required that no woman should become a widow before she had really become a wife;" he counted rich harvests, full granaries, peace and prosperity as nothing if "the women of the country are allowed to remain in their present condition of ignorance."

In an address on Social Reform among the Hindus delivered before the Madras Branch of the National Indian Association, he boldly condemned what he considered the graver abuses of Hindu life and enumerated such social reforms as he thought might be commenced at once, *viz.*, the bringing into closer union of members of the same class under each caste, the widening of the circle from which husbands and wives are chosen, the abolition of infant-marriage, and of the marriage of dependents not earning their livelihood, the reduction of expenditure on the occasions of festivals, and a check on the indiscriminate waste of money on unworthy objects of charity, yet he was not sure "that any one of these evils could be attacked and destroyed without making the Brahminic system totter to its very

foundations" and expressed his belief in "slow cures" saying "I do not agree with those who maintain that the one thing needed for India is a complete overturning and upheaval and that out of the social chaos so produced order and harmony and a happier mode of living will, in some mysterious way be evolved." His panacea was education, and he thought the time for sweeping changes would arrive "only when the cry for reform came from the ploughman and the artizan, as well as from the teacher, the lawyer and the philanthropist." It must be confessed, however, that this conclusion was not wholly consistent with a vehement denunciation of "the solemn mockery of Hindu religious ceremonies, of the endless exactions of the priests, the sinful waste of money on shows and mummeries in temples, the baneful influence of astrological superstitions, of the marriage of infants, of the prohibition of widow re-marriage, and of the institution of caste." The author of these words might have been expected to take a place in the van of the army of reform. He contented himself, however, with a clear expression of his views and it seems he entertained the opinion recently expressed by an English statesman "that it is very easy to remedy undue conservation, but very difficult to remedy undue destruction." But in his Convocation Address delivered in 1890, Mr. Ranganadam amplified his own views in weighty and impressive words and he had better speak for himself. He says "having after long ages emerged from the state of the unanimity of the ignorant, we are now passing through the necessary transition stage of the disagreement of the enquiring. The fault will be ours if we do not so order things in this second stage as to make the nearest approach possible to the third stage, the unanimity of the wise." The inheritors of an ancient civilization can only be said to have emerged from a state of unanimity of ignorance in the same sense in which the same statement might be made of the nations of Europe, which

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were for centuries sunk in a lethargic sleep, while the torch of learning was kept alight in the East. His Hindu hearers need have suffered from no self-abasement, his European audience need have felt no undue elation, both might accept the speaker's *dictum* as to the stage of enquiry, and neither, though different rungs in the ladder have been reached, has yet arrived at the unanimity of the wise.

In the same Convocation Address the Professor of Mathematics regretted a marked decline in the mathematical attainments of the candidates for Matriculation, and the First in Arts Examination, but the Professor of Philosophy abstained from declaring how far superior as a disciplinary study, as a practical and useful attainment are mathematics; to that philosophy for which students display so marked a preference, a study which under existing circumstances must tend rather to develop a disposition to abstract speculation, which is already innate in the Hindu mind. So rarely is a taste for the study of philosophy compatible with practical and constructive talent, that in the present day a successful statesman who may also be described as a philosopher, of which combination at least one conspicuous example exists in England, is looked on as a phenomenon. As a matter of course the Municipal Commissioner urged on his hearers the vital importance of sanitation, which all allow, and on the vexed question whether and to what extent they should intervene in political questions he did not prescribe abstention, but urged the debt they owed the British Government and the corresponding obligation of making requests "in such a way as to leave no doubt as to their loyalty and obedience to established authority." "Those who have given so much" he said "are entitled to credit for willingness to give all that is good to have." "See that you interpret aright to the ruled the motives and intentions of the rulers and help the governing authorities by faithfully making known to them the

wishes and feelings of the people. Remember that large masses of men can move but slowly onward, and that the true secret of success is to hasten slowly."

These last words seem rather to express the deepest convictions of the man. Though stirred by the sight of evils around him, which he would denounce in no ambiguous words it is probable that an impulsive temperament and righteous indignation carried him farther in speech than he was prepared at the time to proceed in act. This would explain why, to quote a most capable and friendly critic he abstained "from joining his untrammelled friends in their political movements." There was too a strong strain of conservatism in the man, which manifested itself even when he was pressing for reforms. For instance before the Public Service Commission he urged that Simultaneous Examinations should be held in England and in India, a measure acceptable at any rate to a section of the most highly educated Hindus in the South. Yet in giving his reasons he remarks incidentally "that parents are often deterred from sending their sons to compete in England by the fear that in the event of their not being selected they are liable to place themselves in the midst of injurious social and moral conditions and to return home with impaired health and vicious habits, and with all prospects of their leading useful and honorable lives entirely cut off." But if such a risk is run by a course of study in England and if, as seems taken for granted, the conditions there obtaining are to a Hindu morally and socially injurious and impair health and induce vicious habits, is an appoinment in the Civil Service worth buying at such a price, and must not English society in India be to some extent obnoxious to the same objections. It is hoped and indeed it is almost certain that the Professor did not think so, but his words indicate that under no circumstances would he be in favour of Hindus visiting England, which is almost as necessary to

the right understanding of England and the English, as a visit to India is, to the comprehension of the problems which agitate the land and its people. The same man who expressed these views was one of the first to urge how false and fallacious was the principle of justifying reforms in Hinduism in the nineteenth century by isolated texts from the Shastras. His attitude on all occasions was not entirely consistent, which is indeed but to say that he was a man, and though an eminent mathematician not a calculating machine. When he spoke of the good there is in Hinduism and Hindus he was emphatic. He was at least as emphatic in condemnation when he spoke of what therein he held to be bad. He admired England and he loved the English, but he did not on that account think everything English necessarily suitable for immediate adoption in India. He did much good in his day and generation, and would doubtless have done more had his life been spared. His death was deeply regretted by all Englishmen and all Hindus who knew him, and by large numbers of his fellow-countrymen to whom his reputation and character had endeared him. A man needs no better epitah.

J. D. Rees.

PART I.—EDUCATIONAL.

(1)—THE CONVOCATION ADDRESS OF 1890.

MY LORD CHANCELLOR AND GENTLEMEN,

The bye-laws governing the procedure at Convocation require that a Fellow of the Senate should make an address to those who have been admitted to the degrees of the University, exhorting them to conduct themselves in a manner suitable to the academical position gained by them. This responsible duty has, on this occasion, been assigned to me by His Excellency the Chancellor, and while I owe it to him to say that I feel thankful to him for the honor he has conferred on me, I owe it to myself to add that I am keenly sensible of the difficulty of the task I have undertaken. Gentlemen, you who have just received degrees. You have this day been admitted into the honorable body of the Graduates of the University of Madras. Your admission was preceded by a period of probation during which you were subjected to a severe discipline. At the close of this period, you were examined by a body of experts who have declared that you have been weighed in the balance and that you have not been found wanting. And the University, before setting the seal of its approval on you, has wisely obtained from you solemn promises that you will so conduct yourselves in every relation of life as to be an honour to the University, and a blessing to the country that gave you brith. By taking these promises from you, and by deputing a member of the Senate to impress on you their full meaning and significance, the University wishes you to understand that it attaches no less importance to the social and political virtues, to character and conduct,—than to intellectual power and literary or scientific know-

ledge. The ceremony you have gone through to-day is not a mere matter of form. Its purpose is to awaken in your minds a lively sense of what you owe to the University, and what you owe to yourselves. You are going into the world with the stamp of the University on you as sterling coin. The degrees you hold will enable you to attain a position of eminence in the community to which you belong. How can you better evince your grateful appreciation of the honour the University has conferred on you than to prove by zeal and ability, the good sense and integrity with which you dicharge your public and private duties that you are worthy sons of your *alma mater*, and that be the temptation to evil never so strong, you will not consciously stoop to do any thing that will cast the slightest slur on the fair reputation of the fraternity to which you will from this day forth belong?

In regard to the University to which you and I belong, and are, I trust, proud to belong, I may be permitted to say that humble as its aims and limited as its functions are, it has done the work it has set to itself with creditable success. It has indeed no monumental buildings, no ancestral trees, no galleries and museums, nothing of a romantic or picturesque character to captivate the imagination by, no proud reminiscences linking it with names illustrious in the past for genius or heroism. It has had but a brief existence. Its life has been peculiarly monotonous. Year after year, examinations have been held, results published and degress conferred,—a work which falls very far short of what many Universities in Europe have done and are doing. But none-the less, I venture to assert that a great deal of good has already been done, and that the foundations are being slowly but surely laid of good in the future sufficient to satisfy all reasonable expectation. It is no small thing that of those who graduated during the thirty-two years from 1857 to 1889, there are at present on the rolls 1,974 Bachelors of

Arts, 49 Masters of Arts, 317 Bachelors of Law, and 8 Masters of Law. The numbers that passed the examinations in Engineering and Medicine are less satisfactory, but even in this there is no ground for despair as failure is in my opinion due not to a want of capacity on the part of the students, but to the absence of such a demand for Engineering and Medical Graduates as would ensure to them an honorable competence. The numbers of candidates for Matriculation Examination and the First Examination in Arts have gone on increasing by leaps and bounds, —increasing of late years to such an extent that it was felt that the time had come for directing the attention of the youth of the country to courses of study and branches of knowledge that the University omits, and rightly omits to include in its curricula. This rapid increase in the numbers presenting themselves for the lower examinations may not in itself be a matter for rejoicing, seeing that only a small fraction of those that pass the lower examinations go on with their studies till they obtain a degree; but looking at the matter from another stand-point, and noting what expansion of Primary and Middle school education must have preceded it as a necessary condition, the great help that the University has given towards the successful working of the multitudinous agencies, public and private, that are carrying on the work of educating the youth of this country, deserves thankful recognition. Weighty testimony has been borne by previous speakers at Convocation to the services rendered by the University in providing the State with servants of better stamp than it formerly had. The men that the University has given have been found to be superior to their predecessors in "method and regularity and also in the tone of morality." If these are all the benefits that the University has conferred, and I shall not pause to inquire what more it has, it must be acknowledged to have done a great and useful work, and

to deserve the lasting gratitude of those who have profited by its labours.

To those who failed to pass the recent University Examinations, I would say, do not lose heart. Work with greater zeal and method than you have yet done, and if you deserve to succeed, succeed you will. Painful as it must be to you that you have failed, you will not be surprised to hear that there is a point of view in which your failure is a thing to be glad of. It is obvious that a University degree will cease to be of any value if the undeserving gain it as much as the deserving, and it is in every sense a more desirable thing that you should fail once, twice, thrice, and then succeed, only if you deserve to succeed, than that the value of a University degree should fall in men's esteem. There never was a greater necessity than at present for the University keeping a jealous watch over the standards of its Examinations. The time may be far distant when the best Graduates of this University can claim to be the intellectual equals of the best Graduates of the West. Perhaps that time is a dream never to be realized. But there is no doubt that such equality is the ideal to be aimed at. Any thing that tends even in a slight degree to cause a divergence from the policy hitherto pursued of raising standards gradually but to a definite and appreciable extent, deserves in my opinion to be regarded as a calamity, which the true friends of education will do well to avert by all the means in their power.

My connection with the examination of the University during a long course of years enables me to say that especially of late years there has been a marked decline in the mathematical attainments of the candidates for the Matriculation Examination and the First Examination in Arts. Every teacher knows how difficult it has become to make the majority of students in the First Arts classes pay due attention to their mathematical studies, and this

difficulty arises, I believe, less from natural inaptitude or the preponderating claims of other subjects of the course than from a capricious distaste born of the intention to give up mathematics altogether after passing the First Examination in Arts. Be the causes what they may, this notable decline is a matter for serious regret, and I may, on behalf of the University, express an earnest wish that students will appreciate better than they seem to do at present the place and function of mathematics in a scheme of liberal education, and bestow upon that subject the attention it deserves as a disciplinary study, and as an indispensable help to the study of every branch of the physical sciences.

I find from the records of the University that 1,974 graduated in Arts up to the 31st of March 1889; and that of those no less than 118 have passed away, 1 out of every 17. Among the Masters of Arts, the rate of mortality is 1 out of every 9; among the Bachelors of Law, 1 out of every 8; among Bachelors of Medicine and Masters in Surgery, 1 out of every 7. These figures are such as to cause the gravest anxiety. What is peculiarly painful is that the higher the academical standard attained, the greater is the rate of mortality, indicating that the physical energies have collapsed under the strain of the higher studies. When this high rate of mortality is coupled with the fact, that a good proportion of those that have ceased to exist were in their day men of bright promise with a prosperous career before them, the loss must be felt to be very considerable. It behoves you to take warning betimes, and to guard against the fatal error of your mental growth so far outrunning your physical growth as to endanger bodily health or even life itself. The attention of the youth of the country has already, thanks to the Physical Training and Field Games Association, been drawn to those healthful and recreative exercises and field-sports

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which will give the body the vigour and the elasticity required to undergo without injury severe mental effort. It is said that "all work and no play makes Jack a dull boy." Of the Hindu boy, it will be truer to say that all work and no play makes him a feeble boy. Hindu boys, all but a few excepted, need still to be taught the art of "losing time wisely." With a variety of examinations to pass, with the high-pressure methods of imparting instruction in vogue, and with a hereditary aptitude for conning things by heart, the Hindu youth is sorely tempted to pore over his books day and night, forgetting that he has a bodily frame to build up as well as a mind to stock with knowledge. Such utter disregard of physical health out of excessive anxiety to cultivate the mind must produce the most disastrous result,—feebleness, want of spirits, functional derangement, premature arrest of bodily growth, if not death itself. "This over-education," says Herbert Spencer, "is vicious in every way,—vicious as giving knowledge that will soon be forgotten; vicious as producing a disgust for knowledge; vicious as neglecting that organization of knowledge which is more important than its acquisition; vicious as weakening or destroying that energy without which a trained intellect is useless; vicious as entailing that ill-health for which even success would not compensate, and which makes failure doubly bitter."

I may, in this connection, exhort you and the like of you to remember that on you devolves the duty of diffusing among your countrymen true notions concerning natural objects and natural forces. There is much truth in the familiar couplet:—

> "How small of all that human hearts endure,
> That part which kings or laws can cause or cure."

Much the greater part of human misery is due to ignorance,—ignorance in regard to the properties of the things around and about us,—ignorance in regard to the

character of physical forces,—ignorance of the invariable sequences of cause and effect in the realm of nature. Let it be known to the many as it is now known to the few that "pestilences will take up their abode only among those who have prepared unswept and ungarnished residences for them," and how much human suffering could be avoided or mitigated. There is small cause for wonder, though there is much for sorrow, in the fact that such large numbers periodically fall victims to cholera, small-pox, and typhus. How is it possible for people to be healthy when they are ill-washed and ill-fed,—when their houses are ill-drained all ill-ventilated,—when their towns have narrow streets reeking with noxious odours from accumulated garbage,—when the water they drink and the air they breathe contain the germs of disease and death? Is there ground to hope that the masses will, in their present state of ignorance, find out what it is that makes human beings fall like grass beneath the mower's scythe, and hasten to adopt the remedies that science has devised for alleviating human suffering and prolonging human life? Can they be made to feel that their houses require to be kept clean and white-washed, that their drains need flushing, that their streets need widening? Are they likely to realize the need for preserving the wells and tanks that supply drinking water free from impurities of all kinds? What they are likely to say and do is what they have so often said and done, and that is to plead poverty and inability, and to submit themselves with such resignation as they can command to the decrees of an over-ruling fate. Graduates of the University, I wish I can, by any words of mine, make you feel what a vast field of useful labour lies before you in imparting to your fellow-countrymen the rudiments of natural knowledge. You know the saying that he who makes two blades of grass grow where only one grew before, is a benefactor to his country. Judge then what immense benefit you will confer

on the generation to which you belong and through them to succeeding generations, if through your exertions men learn to lead healthier lives and to suffer less from the maladies that flesh is heir to.

In regard to the relation in which you stand to Government, I have nothing new to say, but trite as what I may say will sound, I cannot pass over so important a topic. The benefits that the British rule has conferred on us are so well and widely appreciated that a very brief mention of them is all that is necessary. You enjoy a security of person and property, unknown to your fore-fathers; you have received the precious gift of British Literature and Western Science; the countless ways in which the genius and industry of man have compelled the forces of nature to minister to his material wants have been placed within your reach. In addition to these great blessings, you enjoy a freedom of thought and speech which it cost your rulers centuries of painful struggle to win. You who have received such benefits are bound to be grateful, and mark my words, you will, in my opinion, be acting most unwisely, if by any thing you say or do, you let it be thought that you are wanting in grateful loyalty. It may well be that you are not content with what you have already got, but remember that you owe this very sense of a better condition of things than the present to that wise generosity which prompted our rulers to raise us from a state of ignorance and moral stagnation to a state of comparative clearness of intellectual vision and moral activity. Ask by all means for what more you may want, but ask in such a way that there may be no doubt or misgiving in regard to your loyalty and obedience to established authority. [illegible] before you ask for more, satisfy yourself that what yo[illegible]k for is desirable and necessary. Those who have given so much are entitled to credit for willingness to give us all that it is good for us to have. You who have received a liberal education are peculiarly bound to

guide your fellow-countrymen with wise and moderate counsel. It is at once your duty and your privilege to act as interpreters between the rulers and the ruled. See that you interpret aright to the ruled the motives and intentions of the rulers, and help the governing authorities by faithfully making known to them the wishes and feelings of the people. The task that a Government like that of British India has to do is a rough and trying task. Do not make it harder by wilful misrepresentation. The teachings of our religion and philosophy, the traditions of the past, and the best interests of the present are all on the side of loyalty and fidelity, and approving as I do all reasonable desire on your part to make yourselves useful in the sphere of political administration, I call upon you as the inheritors of an ancient civilization to steer clear of courses of conduct that will do no good, but may do much harm by rousing into activity such unhealthy feelings as jealousy and disaffection. There has, of late years, been a great deal of talk and writing about local self-government, talk and writing for the most part misleading. According to some, the people of India will never be fit to govern themselves; according to others they possess already the necessary fitness, let a jealous bureaucracy deny it as stoutly as they may. Let me advise you to reflect on one aspect of the question. Self-government ordinarily means the governing of a people by themselves, but it may also mean the governing of one's self. The true measure of a people's fitness for self-government in the former sense is to be found in their fitness for self-government in the latter sense. Only those are fit to command who have learnt to obey. If a great majority of the individuals composing a community are characterized by weakness of purpose, error of judgment, blind adhesion to custom, and ill-regulated desires, it is idle to expect such a people to possess in a collective capacity the intellectual and moral virtues

required for a wise and beneficial management of their own affairs. Your first duty then is clear. Raise yourselves individually. Acquire a sound knowledge of the laws of human well-being and progress, endeavour to lead pure and blameless lives, strive to control the lower passions of your nature, and, by constant practice of self-denial, learn the luxury of doing good. Of this be sure, that to the extent to which you become wise and virtuous men, to that extent only will you be fit to exercise political power, and the fitness to exercise such power must as history sufficiently proves, be followed sooner or later by the attainment of it. It may fall to some of you to conduct native Newspaper, in English or in one of the Vernacular languages. I trust the Press is destined to become as powerful an organ in India as in England, but that this high destiny may be accomplished, the writers to the native papers should be imbued with a fitting sense of responsibility, and should endeavour to reflect public opinion faithfully as in a mirror. I know that in India public opinion has to be educated as well as represented. This makes the responsibility all the greater. The native Press should keep steadily in view the cardinal requisites of progress,—a desire to find out what is true, just, and beneficial, and to avoid what may secure temporary advance at the cost of more or less permanent injury; an ever-present feeling that large masses of men can move but slowly onward, and that the true secret of success is, "to hasten slowly;" a cordial recognition of all that is good in existing forms and methods, and a settled conviction that "political institutions, to be efficient, must grow up from within, and not be imposed from without." The native Press is yet in a state of infancy. Faults of indiscretion deserve, therefore, to be treated with indulgence. I have often noted a desire to produce sensational effects, a proneness to exaggerate, a warping of the judgment due to defective knowledge, and

a tendency to make intemperate invective do duty for sound and sober criticism. Permit me to urge that the plainest mode of saying a thing is almost always the most effective mode, and that no criticism strikes so vigorously home as that which bears the evident impress of a careful study of facts and of a desire to judge without fear or favour.

Allow me to say a few words next on social reform. It is said that human opinion has to pass through three phases, —"the unanimity of the ignorant, the disagreement of the inquiring, and the unanimity of the wise." Having after long ages emerged from the state of unanimity of the ignorant, we are now passing through the necessary transition stage of the disagreement of the inquiring. The fault will be ours, if we do not so order things in this second stage as to make the nearest approach possible to the third stage, the unanimity of the wise. I am sincerely convinced that real progress is possible, in this as in other directions, only if the guiding spirits of the movement are men of enlightened views, sound moral impulses, and a living religious sentiment,—men capable of looking before and after, —men not so blindly attached to the past as to oppose every thing new nor so rashly bent on reform as to despise every thing old. Never lose sight of the fact that you have to carry the masses with you, and that in consequence some of the social and religious changes that the educated few may be ripe for will have to be postponed; and that true wisdom and philanthropy require that while you have your faces set in the right direction, and while you have the courage to declare your convictions, you walk warily and slowly so that your less favoured brethren may follow your lead at such pace as is good for them. Observe, I do not commend the practice which is only too prevalent, of talking and acting in a manner entirely at variance with one's own thoughts and feelings. Such incongruity between the inner and the outer life is the very death of all that is pure and

noble and self-denying. According to the best light in you, approve only of what you consider to be right, and so conduct yourself as to make it clear, that you neither justify nor excuse injurious customs and debasing superstitions. The Western ideas and sentiments that you have imbibed in the course of your education will and must urge you to advance, but as in human affairs good and evil are inextricably blended together, and the desire to obtain a thing is no guarantee of fitness to use the thing desired wisely and well, I would solemnly entreat you to look before you leap, and to make sure by observation, by study, and by reflection that in your impatient unwillingness to bear the ills you have, you do not fly to greater ills you know not of. 'Prove all things.' A spirit of rational and searching inquiry is the necessary outcome of the scientific discipline that you have had. You cannot help feeling the absurdity of assuming that all our thinking has been done for us by our ancestors. If through indolence, or love of selfish ease, or fear of consequences, you fail to think for yourselves, and if you neglect your opportunities of doing what you can to make your domestic life and your social surrounding harmonize better with the needs of the present, you will, believe me, be unworthy of the education you have received; you will betray the trust the University reposes in you; you will be false to yourselves and false to your countrymen. I say again 'prove all things,' but "hold fast that which is good." While I feel nothing but respect in regard to the intentions and motives of those among us who would fall back on the Shastras for working out a new social scheme for the people of India, I must take the liberty to say that that method seems to me to be inadequate,—nay more positively injurious. The Shastras are worthy of all reverence as handing down to us the traditions of a by-gone civilization. No social reformer can afford to despise them, or to neglect their study. But it is abundantly

manifest that rules and observances and institutions, that suited the men of a by-gone age, can hardly suit us, who live under a very different environment. The method of finding in the Shastras chapter and verse in support of this or that reform may carry us some little way forward, and that only after a long struggle over texts and interpretation; but I feel convinced that such a re-casting and re-construction as would eliminate from our social life the elements that have for so long held an iron sway, and paralysed our intellectual and moral energies, could be achieved only by modifying the Shastraic injunctions, and not by a tacit conformity to them. I have said that the method under criticism is injurious, and my reason for saying so is that what might be gained by placing reform on a false basis is nothing as weighed in the scales against what must be lost. This wrong method will and must stand in the way of many important reforms that every true friend of India would wish to see accomplished, and I would, therefore, impress upon your minds the necessity for giving this subject your most earnest consideration. By all means venerate the past; be proud of the relics of ancient civilization that abound in India; admire our ancient philosophy for its depth and subtlety and penetrative insight: and love our ancient literature for its sweetness and pathos and wealth of profound moral and religious sentiment. But remember that the richer the legacy you have inherited from the dead, the stronger the obligation to make the lives of present and future generations something the better for your self-denying labours in the cause of national progress.

I fear I have already overtaxed your patience. I shall content myself, therefore, with making a mere mention of two other important duties that you have to perform. You have to cultivate the study of your mother-tongue, and to improve it to such an extent as to make it a fit medium for

the communication of Western ideas in Science and Philosophy. You have to promote the education of your women, and to make your fellow-countrymen understand that the education a women wants is not that which will make her a better sort of household drudge or a more agreeable kind of play-thing, but that which will make her fit to sympathize with her husband's aims and aspirations, to offer him wise counsel, and so to bring up her children as to turn their natural endowment to the best account.

It has been often pointed out that there is among you much industry but little thought, great power of acquisition but small power of production. The charge, I fear, is well grounded. This unsatisfactory result is, I have no doubt, in some measure due to the vicious methods of teaching necessitated by the demands of the long series of examinations that our young men have to pass, and the small scope allowed for the free play of the intellect when its whole energy is spent on the mere acquisition of knowledge, and there is little power and less inclination for assimilating and organizing the knowledge acquired. You do not need to be told that your education has but just begun. It has begun not only in the sense that you have to go on adding to your stock of knowledge to keep yourself abreast of the times in which you live, but also in the sense that you have to reflect on what knowledge you have already gained, and make it a part of your intellectual furniture. Most, if not all of you, will have to discharge professional duties of one kind or another. Your education, up to this point has been intended to fit you for every path of life. You have now to choose some one path. See to it that the path you choose is such as is suited to your tastes and capabilities. I count it superfluous to advise you that professional success cannot be attained without a careful study of principles, and without that skill in the application of principles which is to be gained only by

constant practice. The tendency to study almost exclusively codes and acts, rules and regulations is a survival of scholastic habits that needs in your case to be checked and counteracted, rather than encouraged. Let me warn you, therefore, of the danger you have to guard against in your ardent pursuit of professional success,—the danger of learning only what bears on your profession and of neglecting altogether those humanizing studies, which are necessary to keep the intelect fresh, active and healthy; the danger of your letting the mind move in well-worn grooves,—the danger of your becoming slaves to routine. Remember that while you have to improve your professional knowledge and skill, you have also to keep up the habit of studying the wise and noble thoughts of the living and the dead. It is only by doing so that you may hope to have a well-balanced mind,—a mind with a clear sense of the true and the just,—a mind with a keen sense of the beautiful in nature or art,—a mind instinct with noble feelings.

I now conclude, but before concluding, I congratulate you in the name of the University on the honors you have attained; and bid you go forth into the world, and win your spurs in the battle of life. The University to which you belong will watch your career with anxious solicitude, and expect you not simply to do the best you can, each for himself,—but also to do the best you can for your fellowmen and your mother country.

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(2)—AIMS AND ASPIRATIONS OF STUDENTS.

At the conclusion of Mr. K. Subramania Aiyar's address on Educational Reforms on the 7th October 1887 at the Pachaiyappa's College, the Chairman of the meeting, Rai Bahadur P. Ranganada Mudaliar, M. A., spoke as follows:—

Gentlemen,—My first duty is to thank Mr. Adam and the members of the Pachaiyappa's Literary Societies for the honor they have done, and the pleasure they have given

me by inviting me to take the chair on this interesting occasion; and my next duty is to explain to you the conditions under which I am here this evening, and the circumstance that led to my breaking my rule of avoiding as much as possible, the necessity for delivering a public speech or address. I knew your Principal to be a canny Scot, and so, when he requested me, with his wonted persuasiveness, to preside on this occasion, I made, as it were, a bargain with him. I told him I had no objection to comply with the request, if all that was expected of the Chairman was to fill the chair with becoming grace and dignity, (laughter,) and if in consideration of the great efforts I should have to make in filling the chair with befitting grace and dignity, he should let me off the trouble of making a lengthy or formal speech. He told me that no such thing as a speech was required, and that I need have no hesitation. Well, gentlemen, that is how I come to be here. As to the first part of the bargain, that I should occupy the chair with becoming grace and dignity, I have endeavoured to sit with all the grace and dignity I could command. I have tried to look as wise and solemn as I could, and if all the wisdom and solemnity I have attempted to put on, do not come up to the mark, I have only to ask you to accept the will for the deed, and to attribute my defects to natural shortcomings. In regard to the second part of the bargain, I hope you will not be disappointed, as I am determined to stick to it very closely; and so do not expect from me anything like a speech. I shall say the few words I have to say to the members of the Literary Societies in a plain, simple way, much as if I were holding a friendly conversation with them, and not giving them a formal discourse. With regard to the reports that have been read, giving an account of the Senior and Junior Literary Societies, I think I am only echoing the sentiments and feelings of everybody present when I

say that the reports are very satisfactory. Of course, you say, as I hear everywhere, that you have not been able to get enough of money; but what you want to do can be done very well without much money. I cannot say what other trustees may think upon the subject, but I, as one of the trustees, will use my best influence to obtain for you a grant from the funds of the charities to enable you (hear, hear) to conduct the work of your society in a better way than you have been able to do for want of funds. (Loud applause.) With reference to the very interesting and able lecture that was delivered by Mr. K. Subramania Aiyar, I am sure, I'am only giving expression to the wishes and feelings of everybody present here when I say that we are deeply indebted to him for the very thoughtful and suggestive paper that he has just read before us. I do not intend dilating upon the many and varied topics that he has handled with such earnestness and eloquence. His remarks have been characterized by such clearness and force that I have no doubt you will find in them much food for reflection. Members of the Literary Societies and other young men who, like the members of the Literary Societies, are students of schools or colleges, I wish to speak a few words on a matter of very great importance to you, and that is the spirit in which your studies should be conducted. I wish to give you my idea (and you will grant I am now a pretty old student,) of what your aims and aspirations should be as students. Bacon says with his characteristic pithiness:—"Studies serve for delight, for ornament and for ability. Their chief use for delight is in privateness and retiring; for ornament is in discourse; and for ability, is in the judgment and disposition of business." These three things, delight, ornament and ability, are undoubtedly the most important ways in which studies serve us. I want you to accept my guidance in trying to find out whether the nature of your studies or the manner in which these studies

are conducted is such as to secure, to any thing like an adequate extent, these three great benefits of study. To begin with the last first, *viz.*, ability. Whatever may be the ethical doctrine that you hold, or that you will learn to hold by and by, in regard to the nature of that "still small voice within"—your conscience,—you are, I believe a very great majority of you, so far as your studies are concerned, cold, calculating utilitarians. You all have an object, and some of you have a very clear and defined object before you in studying at school or college Some of you may wish to become teachers; some lawyers; some medical practitioners; some engineers; others may have only the modest ambition of becoming clerks and accountants in Government offices and mercantile firms. But whatever may be the profession to which you devote yourself, this is the time for you to acquire the *ability*, the intellectual power and aptitude requisite for enabling you to discharge your professional work by and by efficiently and well. Now, I am quite willing to grant that you acquire ability of a sort in doing the work that you devote yourself to; but I do think that even in regard to this object, success in your professional pursuits, you suffer yourself to be content with low aims. You do not seem to aim sufficiently high. You are anxious to acquire skill and dexterity in doing the purely mechanical part of your work, without at the same time paying due attention to the cultivation of the *thinking* part of your nature—the thinking part of your nature without which you will never do anything new, and without which you will never do anything in a better way than it has yet been done. Whatever subject you may be studying, whether English literature, or mathematics, or history, or physics, or physiology, or even book-keeping, it is essential that, in the study of that subject, you should learn to think for yourself, and not simply acquire the thoughts of others. Take English

literature, for example. I have a very vivid recollection of the time when I was a student like yourselves in this beloved institution. (Applause). Of course, I had a smaller number of class-mates than you have the pleasure of having. Perhaps that was an advantage on my side, but, barring this single advantage, I think you have a great many advantages over me and my fellow-students. You have, on the whole, a very much better staff of teachers than we had in our days; you have a larger library at your command and you have a great many helps in the way of annotations, heaps and heaps of books. (Laughter). You have very many helps in that way to smooth down difficulties, and to lay down, as it were, royal roads to learning. But I doubt whether, with all these advantages, you study English as it ought to be studied. (Hear, hear.) You do well enough what I would call the mechanical part of your work. You cram up the notes. (Laughter). You can explain and paraphrase sufficiently well everything that has been explained and paraphrased to you, (loud laughter) and you are able to reproduce whole pages of matter with marvellous accuracy. (Laughter). But I must put to you a very troublesome question. 'Have you learned to *think*? Do you, before consulting your teacher or annotator, take the trouble to read a passage and think out the meaning of it, to examine its bearing on the context, and the bearing of the context on it? I fear not. I look upon annotations as real helps only when a right use is made of them. Let the student first do for himself all he can. He should not spare himself the trouble of consulting dictionaries and books of reference, and puzzling out the meaning of difficult passages, and of putting into his own words the meaning so puzzled out. These things done, you may safely consult the notes by an eminent teacher, as they will then serve the very useful purpose of correcting your errors, supplying your defects, giving a

finishing touch to what is rough-hewn and awkwardly executed. My young friends, I have only to tell you that spectacles are not for the blind, but for those who have eyes. Even so, annotations are for the thoughtful student who needs a guide, not a blind leader of the blind, but a sure and safe guide over a mountain path for one who is willing to do all the climbing himself, and not for the indolent youth who refuses to take the first stile or ditch he comes at, and standing with folded hands, expects to be lifted bodily over it. My wish in regard to this use of studies, *ability*, is in short that you should bring to bear on your studies your best energies, intellectual and physical, and that you should learn to do the work you have undertaken, not simply fairly well, but to the best of your abilities, combining with mechanical skill and neatness, originality of method and execution. I shall be very brief in what I say in regard to the other uses of study. The use of ornament is in discourse, and discourse is either spoken or written. Societies of the kind you belong to may be made productive of much good by enabling you to improve your style of speaking and writing. The chief thing you have to attend to, whether in speaking or in writing, is the thought you intend to put into words. Take care of thoughts, and the words will take quite sufficient care of themselves. Avoid all affectation. Do not lug in fine phrases where they have no business to be. Arrange your ideas in a methodical way, and use the simplest and plainest words that suggest themselves to you. As to speaking, I would strongly advise you to hold *real debates* in your society meetings. A power of expressing yourself orally with clearness and force on the spur of the moment and before an audience, will often stand you in good stead in life; and this power can only be acquired, slowly and gradually, by repeated exercise, and by persevering, patient labour. The last topic I have to speak to you of is the

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use of Study for *delight*, that delight which is enjoyed in privateness and retiring. Your studies do a very great deal for you by making you a successful man of business, a wise statesman, a skilful financier or administrator, a judicious merchant, a learned judge or lawyer, and by adding to your other accomplishments, the highly useful and much admired accomplishment of fluent and graceful speaking and vigorous and eloquent writing. But this is by no means all. There is yet another service that studies can render you. Your studies should be so conducted now that you may, in afterlife, turn to some favourite subject for solace and recreation after the weariness and worry of the day's labour are over. I assure you, gentlemen, that all professional work, be it high or be it low, (including my own) has a tendency to degenrate into mechanical routine; and to the extent to which this happens, to that extent does man allow himself to become an *animated* tool. Whatever may be the way in which this transformation takes place, whether the man is turned into cogs and compasses, or brick and mortar, or single and double entry, or bales of cotton and maunds of indigo, or statutes and customs, or G. O's and official memoranda, no matter how the transformation takes place, of this you may be sure, that such transformation will, unless carefully counteracted, leave the head in a deplorable condition. It may indeed leave the heart free to expand, as has been well said, into "*fireside humanity*," but the intellect needs stimulus and refreshment, and if such stimulus and refreshment be not given, it will become torpid and dull. Therefore it is, my young friends, that I ask you to pick out some one subject from the many you are studying, to make that your special and favourite subject, to find intellectual profit and pleasure from that subject during your moments of leisure, and to keep your knowledge of that subject well in hand. If you will follow my advice, you will escape the evil that

many of your countrymen are at the present moment groaning under, and that is the evil of not knowing how to employ the leisure that is left to them after their day's work is done. (Loud and continued cheers.)

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(3)—STUDENTS' HABITS.

At the annual distribution of prizes to the pupils of the Triplicane Anglo-Vernacular Schools, on 10th December 1881, Mr. P. Ranganada Mudaliar, M. A., who presided on the occasion, spoke as follows :—

Managers of the Triplicane Anglo-Vernacular Schools and Gentlemen,—The reports you have just heard contain sufficient information concerning the present condition and future prospects of this Institution. The present looks, indeed, somewhat dark and disappointing. There has been no increase in the total numerical strength of the two schools, no progress in the income and in the balance at the end of the year. No successful attempt has yet been made to secure for the schools a more spacious, a more airy, a better lighted and in every way a fitter accommodation than the building in which we are assembled to-day. The Headmaster complains of the want of a Sanskrit teacher, and in a measure attributes the paucity of pupils to the absence of this attraction. He appeals to the Managers in a somewhat touching manner about his having to teach Geography, Physics and Chemistry, without the necessary appliances, maps and physical and chemical apparatus. I have no doubt the Managers will give him what he wants as early as possible. A few hundred rupees spent on these necessary articles will be found in the long run to be the truest economy. I presume the majority of the pupils of these schools are Brahmins. If so, the school ought to have been provided with a Sanskrit teacher long ago, and as things go, there is no difficulty in securing the

service of an efficient Sanskrit pundit for a very moderate remuneration. Again, out of seven boys who went up for the Matriculation examination only one passed. This is, of course, a most deplorable failure; and account for it as the Headmaster may, it is a proof of the existence of serious defects in the instruction given in these schools,—not only in the highest or the Matriculation class, but in the junior classes also. Perhaps it was a premature step to raise the standard of this institution up to the Matriculation Examination. But the standard has been raised; there is a Matriculation class, and to abolish it now would be to go backwards, instead of forwards. There is, however, some comfort to be derived from the fact that the pupils of last year's 5th class who are now in the Matriculation class passed a fair examination last December. We may, therefore, reasonably hope for a larger proportion of successful candidates in the Matriculation examination of this year. A school of this kind is a very necessary thing in a large suburb like Triplicane. It may be difficult, but it cannot be impossible to establish it on a sound and satisfactory basis. The keen competition with other schools is in some respects a disadvantage which cannot be got rid of and which it will be a good thing to boldly meet and conquer. On the whole I think I may congratulate the Managers and Teachers of these schools on another year's work having been done; on the schools not having fallen off even though they have not made any marked progress; and on the prospects of the future being encouraging even though we have had to hear a tale of failure and disaster in the past.

Boys, it is a part of my duty to address a few words specially to you. The period of life you are now in is fraught with the most potent influences for good and evil. Your mind and body are now in a plastic condition ready to take any mould you cast them into. You have now the golden opportunity for laying a foundation for that greatest

of earthly blessings, a sound mind in a sound body. I earnestly pray that each and every one of you may realise truly and fully the serious responsibility incumbent on you even at this early period of your lives. Let the lessons you learn, the examples you guide yourselves by, the friends you associate with and even the sports you indulge in be such as to make you healthy in mind and body. If you spend your boyhood and youth in studies that make the understanding clear and imagination pure, studies that ennoble the heart and fill it with images of things great and good, studies that serve at once for "ornament, delight and use,"—if you spend your time in companionships that call into play the higher impulses of your nature and stamp out whatever in you is low and self-seeking—in sports and pastimes that strengthen the muscles and brace the nerves,—if in your every thought, word and deed you strive to be truthful, just and generous,—then as men you will be able to rise above the force of circumstances;—you will possess that within you which will make you happy even though fortune may frown on you and the ways of life may be thorny and dreary to you;—you will so conduct yourselves as to find your highest satisfaction in doing good to others and your greatest delight in intellectual activity;—you will, in short, be a fountain of happiness to yourselves, a source of pride to those near and dear to you and a blessing to the community at large. Cultivate now while yet you may a taste for those literary studies and scientific pursuits which will in afterlife stand you in much better stead than many another thing that the world in general sets a large store by;—and though now you may sow in tears, in fatiguing thought and anxious study and industrious research, you will reap in joy a goodly harvest in the days to come. If on the contrary you waste the precious years in this spring-time of your life in idle talk and frivolous amusement,—if you

read books that neither impart knowledge nor discipline the intellect,—if your sports and recreations render back no equivalent in bodily health for the time spent on them,—if those you associate with will tempt you in evil ways and if you set before yourselves unworthy models for imitation,—then as men you will be a burden to yourselves and a burden to society; sowing the wind you will reap the whirlwind;—for the small amount of false pleasure enjoyed in boyhood, you will suffer a severe retribution in a life of misery, shame and disappointment.

Remember that you have in your keeping the making or marring of your fortunes. As you conduct yourselves now, so will you be rewarded or punished hereafter. Arm yourselves now with the weapons required for acting a bold and manly part in the great struggle of life that awaits you. Provide yourselves now with the intellectual and moral resources necessary for avoiding ignominious failure when you are called upon to bear your part in the society to which you belong. And do not imagine that your powers are too humble to achieve anything great. Modesty is an excellent quality only when it counteracts self-conceit and self-sufficiency,—not when it impairs self-respect and self-reliance. Small as your powers may be, they can be made to do a very great deal more than you think it possible if only you do whatever you put your hands to with heart and soul. True as it is that there is a great difference of natural endowment between one man and another, yet it seems to me that what makes the greatest difference between one man and another in the practical realities of life is not so much hereditary wealth or poverty of talent and genius as fixedness of aim, perseverance, industry and honesty. The poet Cowper was once consulted about a man's character. He wrote in reply "All I know about him is that I saw him once clap his two hands upon a rail meaning to leap over it; but he

did not think the attempt a safe one, and so took them off again." I wish you will not like the man Cowper talks of clap your hands on this rail and on that, and then take them off without making an attempt to leap over the barrier; or if you take them off let it be only to try an humbler height. Whatever you attempt to do, do it as well as you can. Never pass by a word without trying to find out its meaning; never read a proposition of Euclid as if it were a thing to be got by heart and repeated in a blind way like a magical incantation. But endeavour to understand what is given and what is proved and how the conclusion follows from the premises. You have heard it said that a little knowledge is a dangerous thing. But what is 'little knowledge?' All the knowledge that a man can acquire in the existing state of literature and science is little as compared with the sum total of knowledge. So the epithet 'little' should be understood in a qualitative rather than in a quantitative sense. Be it much or be it little that you study, be it one little book on history or a hundred volumes, be it a single book of Euclid or all the Mathematics for the tripos at Cambridge, be it the tiny Chemistry Primer for the Matriculation or the most comprehensive treatises on chemical science, let the much or little that you know be known intelligently and thoroughly and there can be no danger in the possession of such knowledge. Indeed, you will find it necessary before very long to make your choice of some one branch of knowledge for special study. But while concentrating your attention on some one branch of knowledge do not forget that you can be successful men and useful citizens only if you know little of many things along with a good deal of some one thing. You must have *Letters* to form the taste and judgment, to give a good style in speech or writing and to put within your reach the best literature of home or foreign growth. You must have Mathematics to discipline the

reasoning faculty, to give the habit of concentrated thought, and to place in the student's hand a weapon indispensable to the mastery of the physical sciences; and you must have some branch of physical study to train the powers of observation and inductive reasoning. These three essential elements of liberal education you must seek to obtain as the basis of all else that you may build upon them.

There is only one more topic on which I wish to say a few words this evening; and that is the duty you owe to your vernacular languages. Great as is the value I attach to a knowledge of English and free as I am to confess that no language of India, not even the Sanskrit, possesses such stores of wit and wisdom and scientific truth as the English language, yet I will ask you to remember that in Sanskrit and Tamil and Telugu and Canarese you possess literatures and languages of wonderful compass and melody,—of resources and capabilities yet undeveloped,—languages which were good enough for our great thinkers and singers of old, and which you may yet find good enough for all your needs if only you learn to price them as a precious heritage which you may not neglect or waste. And it is only by a careful and a loving cultivation of these languages that they will be made suitable vehicles for the communication of our thoughts and feelings, for the expression of our aims and aspirations in that higher stage of intellectual and moral culture towards which we are slowly and steadily advancing. Boys, you have heard perhaps of Sirius the dog star. Now for aught we know Sirius may be much larger than our Sun. But we regard our Sun with very different feelings from those with which we regard Sirius. And why? It is the Sun that gives us light and not Sirius. It is the Sun that ripens our fruit and not Sirius. Even so all true inspirations can and will come to us as it has come to others only from a thoughtful and earnest study of the best writings of our own great ancestors. Our own mother-

tongue ought to have a music to our ear and an influence on our inmost thoughts and feelings that no foreign tongue can ever possess.

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(4) THE ANNIVERSARY OF THE HINDU UNION HIGH SCHOOL.

At the Second Anniversary of the Hindu Union High School celebrated in July 1883, MR. P. RANGANATHA MUDALIAR, M. A., the Chairman, delivered the following address.

PRESIDENT OF THE VELLORE HINDU UNION COMMITTEE AND GENTLEMEN:—When I took the chair at the last Anniversary of this school about the same time last year, I little thought to have the pleasure of meeting you all again so soon after as this. I observed on the last occasion that it was a circumstance of happy augury that you wished to bring down people from Madras to see your work and to help you. One essential condition of general progress throughout the Presidency is that there should be a mutual good understanding and sympathy between the people of the capital city and the people of the Mofussil. The social and religious forces that have been at work for centuries in our country have done an immense deal of good, but I am free to confess that they have also done some evil. These social and religious influences, so strengthened and hallowed by time, have tended to preserve the rights and privileges of one class of the community as against other classes, but, on the contrary, they have had but little efficacy in the way of showing us that for all real progress in social and political activity, all of us,—no matter what caste we belong to, or which of the innumerable sects under each caste claims us as its own,—all of us must feel and sincerely feel that we have a common country to serve and a common cause to promote; that the various sections of

the community must advance hand in hand; that union is strength, and combination for local purposes, an indispensable condition of success. A system of education or society or government, which allows one section of the community to enjoy a monopoly of all the learning and wealth and influence in the country, and to shoot far ahead of the rest,—be the results of such a system as brilliant as they may for a time,—is adverse to that social harmony and political equilibrium which are necessary to make our progress as a nation sound and enduring. Hence it is that I hail with satisfaction all indications of a desire on our part to shake off sectarian prejudices and local prejudices and to combine with a right good-will to promote common objects of pursuit. When this consummation so devoutly to be wished is achieved,—when the barriers that divide man from man in India are removed,—when the disintegrating influences are checked and forces tending to draw people together are brought into play,—when, in short, we begin to feel towards one another as the children of a common mother should feel whatever may be the differences in our religious beliefs and political convictions,—then the dawning of a better day for India in every thing that makes a nation truly wise and powerful and happy cannot be very far distant.

The reports of the Committee and the Headmaster, which have been read to you, require but little by way of comment from me. The Committee in their report make prominent mention of the fact of my having consented to be Patron of this Institution. Now, gentlemen, it did appear to me a somewhat peculiar thing, and it might appear to others a somewhat presumptuous thing, that I should accept such an office, but if I overcame my scruples and fears and, at some risk of being thought to be self-conceited, accepted the office of Patron, it was not because as Patron I expected to be able to do you much good, nor because I

thought you could not secure an equally competent man nearer home. Much less was it out of a desire to secure once a year an opportunity of delivering an address. Indeed, gentlemen, I have grown to like many things now, which I disliked at one time, but my dislike for taking the chair at a public meeting has suffered no such change. You will ask then why was the office accepted, and I tell you the simple truth, when I say that my sole motive was to give to the Committee who were so anxious to do me honor some tangible proof of my earnestness in the cause of educational progress. The too flattering terms in which the Committee refer to me leave me no choice but to say that I am sure I do not deserve a little of their commendation. Let me assure them, that feeling as I do, that I can be of but little help to them, that little help will be most cordially given by me whenever it may please them to seek it.

Gentlemen, the progress of a school managed by a Committee gives me peculiar satisfaction in that to the general educational progress of the town is added the interesting fact of a Committee composed of natives possessing good sense and organization enough for maintaining a school in a state of efficiency. Such Committees are springing up in various parts of the country, and are already doing good and useful work. I must congratulate the Union School Committee on having for its President, my friend, Viraraghava Mudaliar. I know him to belong to the class of men who "do good by stealth and blush to find it fame." I know his modesty, and will not offend it by saying anything in praise of him beyond this,—that of the many good things he may have done in the course of his eventful and prosperous life, the work he is now doing on the Union School Committee is not the least potent for good, and that the wealthy and influential citizens of Vellore will do well to follow his excellent example.

It appears from the reports that the Matriculation and the Upper Fourth Classes fared badly in the University and Middle School Examinations. I daresay the Committee have found out the causes of this deplorable failure and have applied proper remedies to them. I note that there is some slight difference in the explanations given by the Committee and the Headmaster. Whatever the failure was due to, it is to be hoped that the results of the present year will be such as to wipe out the past year's disgrace, and to re-establish the Union High School in the confidence of the people of Vellore.

The Committee in their report allude to the recent enhancement in the scale of fees, and express a hope that any falling-off in the numerical strength of the school will be only temporary. I am very gald to hear that such will be the case. I am no apologist of the Educational policy of Government. Indeed the Educational policy of Government needs no apology from me. It seems to me that the Government is doing a very good thing for the country by gradually and from time to time raising the fee rates. Of course, every time that the fee rates are raised, there is a loud outcry against it, and the most woeful results are prognosticated with confidence. Our schools have existed and existed in a state of efficiency in spite of all evil forebodings; and I have no doubt that though the recent enhancement is likened to the proverbial last pound that breaks the camel's back, our schools will, in the long run, gain more than they lose thereby, and that even in the immediate future, any loss due to a reduction of numbers will be more than made up for by higher rates and increased efficiency. While I am on this subject, I may call your attention to a very important recommendation made by the Education Commission as regards secondary education. Here is an extract from the Report which I shall read with your permission.

"In all our discussions on the subject of secondary education, and in the recommedations which we make with regard to it, we have been governed by the conviction that, while the strenuous efforts of Government should be directed in a still larger measure than heretofore to the improvement and extension of the elementary education of the masses, it is no less essential to the welfare of the community that provision should be made for the maintenance and development of colleges and schools of the higher class. At the same time we have indicated a distinction in the claims which primary and secondary education respectively have upon the support of the State, in the recommendation which follows:—That it be distinctly laid down that the relation of State to secondary is different from its relation to primary education, in that the means of primary education may be provided without regard to the existence of local co-operation, while it is ordinarily expedient to provide the means of secondary education only where adequate local co-operation is forthcoming; and that, therefore, in all ordinary cases, secondary schools for instruction in English should hereafter be established by the State preferably on the footing of the system of grants-in-aid." Now, gentlemen, weigh well the import of these words: *Local co-operation* is made an indispensable condition for the creation and maintenance of a secondary school; and local co-operation consists not in simply forming a Committee of management, but in raising as much money as possible by subscriptions and fees. We know how difficult it is to raise funds by monthly subscriptions. People put down their names with apparent readiness and undertake to pay a certain sum of money month after month. All goes well for a few months, but when the interest taken in the undertaking begins to decline, subscriptions fall into hopeless arrears, and things must come to a dead lock unless there is some surer means of raising money than voluntary

subscriptions. Fortunately the income derived from fees by a school is taken to be a part of its local resources. It is thus obvious that the managers of schools are only encouraged and strengthened by a policy which enables them to make as large an income from fees as the fee-paying capacity of the pupils may admit of. It must be clear to you that if we want good secondary schools we must help ourselves before we can demand help from Government, and that the help given by Government will be proportionate to the money we raise from local sources.

It has been said that in some parts of the Presidency, the standard of instruction imparted in non-departmental High Schools has deteriorated to a tangible extent in consequence of unhealthy competition. Your own school here has to run a race and to maintain a struggle for existence with a powerful rival. To my mind, competition, even keen and exciting competition in a matter like education is a thing to be glad of and not sorry for. I would deprecate as strongly as any of you would do the injurious effects produced in some cases by competition. Rival schools undersell each other obviously with a view to make up for the loss arising from a smaller rate of fees by a larger number of pupils. I hope and trust, gentlemen, that the managers of the Union High School have never resorted and will never resort to this expedient. In the long run it is sure to do more harm than good. Charge proper and reasonable fees determined by the fee-paying capacity of your pupils and the value of the instruction you impart to them; and leave it to the zeal and efficiency with which your teachers discharge their functions to attract a larger number of pupils to your school. The policy of cutting down fees to take the wind out of the sails of a rival school in the neighbourhood is very like cutting off one's nose to spite one's face. And if competing schools persist sufficiently long in underselling each other, they may starve

themselves out of existence. Any advantage derivable from this policy can only be temporary. Parents are keen enough to see which school teaches its pupils best, and will send their sons thither even though they may have to pay a slightly higher fee. Nor are parents left to judge for themselves as best they can which of two rival schools is the better. The ascending scale of departmental examinations with the University Matriculation examination at the summit weighs all schools in a common balance and declares which of them, have been found wanting. Another injurious effect of competition is to lead to laxity of discipline. Boys keep migrating from one school to another at their own sweet will and pleasure. They take undue advantage of the anxiety on the part of their teachers to retain them, and in cases in which the managers and teachers lack the force of will and the moral courage to nip the evil in the bud, the boys soon make themselves masters of the situation. This is a state of things which parents and teachers should cordially co-operate in guarding against.

I would commend to the favourable consideration of the Committee the suggestion contained in the Headmaster's Report that a Sanskrit Pandit should be employed, and instruction in Sanskrit be given in all the classes above the Third. I would begin with the Lower Fourth Class as at least two years' study of Sanskrit is required for passing the Middle School Examination in that language and at least four years' study for passing the Matriculation Examination. On the claims of the Sanskrit language to be made a subject of earnest and profound study, it is unnecessary for me to say much to an assembly like this. Our religion, our ethics, our political philosophy, our law, our early history are all to be studied in that language, and whoever wishes to throw light on a dark page in ancient history, or to effect social and religious reforms without as it were a breach of continuity, *i. e.*, by a slow and gradual process of

transformation and not by a sudden revolution,—or to study the manner in which primitive institutions grew into being and passed through various phases of change,—or to enrich the spoken languages of Southern India with words and conceptions not to be found in the languages, must make this ancient and noble language a subject of careful study and research. I hope the Committee will soon be able to devise the ways and means for employing a Sanskrit *Pandit*.

There is only one more topic alluded to in the Report of the Committee that I wish to say something about. The report describes the locality in which we are assembled as an "unenviable locality." Perhaps it is so, but it has answered its purpose better than the Normal School hall in which we were assembled last year. I would not base the necessity for a new school-house on the want of a suitable hall for holding Anniversary meetings. That is a very good thing to have, but it is a luxury that you can afford to be without for some time.

I would urge upon the wealthy towns-people of Vellore the necessity for providing suitable accommodation for the two hundred boys who have to attend school day after day. I am glad to announce to you that the Municipality of your Town has kindly allotted a site for the school-house. You have a school ready made; you have a piece of ground, free of cost, for building a house on; and you have a Committee composed of zealous and honorable men who may be trusted to make a proper application of the money that you contribute. I call upon the well-to-do merchants and landed proprietors of Vellore to do their duty towards a school intended for the benefit of the natives of Vellore. I would ask them whether the Committee which has done so much for the school is not entitled to their sympathy and support. And, Gentlemen, if you contribute out of your savings towards the erection of a school house, I assure

you that though your purses may be somewhat lighter, your hearts will be lighter too from a consciousness of good work done.

TEACHERS OF THE HINDU UNION HIGH SCHOOL.—I have cast my lot with you as a teacher, and I have, perhaps, had more experience as a teacher than most of you. You will, therefore, excuse me for presuming to address a few words of counsel to you—I will not tell you how dignified and responsible the office of a teacher is, and how even the humblest of us may be the means of doing great good by diffusing the light of knowledge where once the darkness of ignorance prevailed; but I shall take leave to remind you that to train the understanding of your pupils and to store their minds with knowledge, useful as such a work undoubtedly is, is yet but a part of your vocation. You have to see that your pupils possess a sound mind in a sound body, and for this purpose you have to persuade them to take to field games and athletic exercises. You have to cultivate in your pupils a love of truth,—both the desire to seek it and the courage to speak it. You have to impress on them betimes and you can never do this part of your work too early, the duties devolving on them as members of a family circle and as citizens of a town. You have to teach them to be modest without being timid, independent without being insolent, obedient without being subservient, willing to be instructed, yet anxious to take nothing on trust; you must exhort them to defer to the wisdom and authority of their superiors and yet with due respect to declare their own convictions and feelings; you have to make them feel that all honest work, be it ever so humble, is ennobling; and that what is really mean and degrading is to be idle or to depend on the bounty of another. You have to teach them to respect the law, to cultivate a tender conscience and to feel that they are accountable to God for even the least of their acts. You

have, in short, to bring them up in such a way that they may be industrious, law-abiding, benevolent and pious citizens. The child is the father of the man, and what the man is will depend on whether the child was brought up in the ways of truthfulness and wisdom and love, or whether the whole attention of the teacher and the taught were given to the mere acquisition of knowledges.

And now, boys of the Union School, I fear I shall not make myself understood by you as there is a considerable *distance* between us in more than one sense; but I do not wish to disappoint you by omitting to follow the orthodox custom of addressing a few words to you. I congratulate those of you who have won prizes on the success which has attended your labors during the year; but I have this advise to give you. You have to take care that you do not allow yourselves to be beaten in the contests that await you in the future. The reputation for intelligence and industry that you have won to-day will be yours only, so long as you strive to maintain it and add to it by earnest work. Those of you who have failed to carry off prizes will remember that the battle is but just begun, and that those who failed in the first encounter may yet come off victorious before the last. Prizes and distinctions are very good things to get, but as only some of us can get them, it is enough that you possess in you those intellectual and moral qualities of which prizes and distinctions are but the casual recognition.

"'Tis not in mortals to command success."

And we are also told that "the race is not always to the swift nor the battle to the strong." Other boys may have a brighter intellect, or sounder bodily health, or larger means than you possess. There is, however, one important thing in regard to which you need be second to none, and that is *persevering industry*; and believe me, when I tell you that it is perseverance, steady and unflinching devotion

to scientific pursuits, which has achieved the wonders of modern civilization, things that to our forefathers would have seemed impossible. Never give up a thing for lost if you fail in your first attempts. Try again and again, and let every successive failure only brace you up for a fresh encounter and strengthen your resolution to grapple with the difficulty until you conquer it. Never put off till to-morrow what may or ought to be done to-day. Never do things by halves. Whatever your hand findeth to do, do it with all your might. You have to read and learn and furnish your mind with knowledge from books. Knowledge gained from books, knowledge at second-hand, is like a skeleton which needs to be covered with flesh and blood, and which wants the vital force to set it in motion. Unless you reflect on what you read and make the knowledge you acquire your own by thinking out for yourself the grounds on which it is based and the conclusions it leads to, the facts you have gathered from books will be mere *disjecta membra*, broken fragments, of no real use to you beyond, it may be, blackening a few pages of white paper on the examination day. Well, boys, I am, perhaps, already beginning to tire out your patience, so I hasten to conclude. In all things great and small, be truthful and sincere; and even though at the close of your scholastic career, you may not be great scholars, you will go forth into the world, armed with the weapons and furnished with the instruments necessary for doing your duty in the sphere of life that it may please God to allot to you, and for making those near and dear to you, proud of you and happy through you.

I thank you most heartily, Gentlemen, for the kindness with which you have listened to me. It only remains for me to say that I have spent a very agreeable evening here, and that I am greatly obliged to the Committee for the honor they have done me for the second time by making me take the chair on so interesting an occasion.

(5)—AT THE ANNIVERSARY OF THE NATIVE HIGH SCHOOL, MADURANTAKAM.

On the occasion of the Anniversary of the Native High School, Madurantakam, on the 20th December 1885, MR. P. RANGANATHA MUDALIAR, M. A., the Chairman, spoke as follows :—

GENTLEMEN,—I assure you it has been a source of great pleasure to me to comply with the request made in the name of your School Committee that I should take the chair on this interesting occasion. Every right-minded Hindu must and will feel it his duty to help you in the small way in which you have sought help from me, but in my case the duty is all the more imperative as I have been a teacher for more than 20 years now, and the least service a teacher like me can do for you is to encourage you on an occasion like this with his presence and advice. I know what difficulties the townsmen of Madurantakam had to encounter and overcome in starting this school, and I am happy to have this opportunity of saying how highly I, in common with other friends and well-wishers of your school, approve of your courage, earnestness and perseverance in founding and maintaining this school.

You will remember, Gentlemen, that until very recently the people of this town gave themselves no trouble about the education of their children. The South Indian Railway, which has made it so easy and pleasant for me to preside on this occasion has facilitated intercourse between you and the sourrounding districts. The Railway is recognised to be a powerful civilizing agency. When the people of your town were brought into close contact and familiar intercourse with their more advanced fellow-countrymen of the adjoining Districts, they became at once keenly alive to their wants and interests. They were not slow to perceive that in the existing circumstances of life in India, no man without a decent education can hope to

lead a useful or a successful, or a happy life. I have heard it said that the Railway which has brought you a great many good things also brought the Missionary teacher into your town; and whatever may be your feelings in regard to that matter, however much you may be hampered and thwarted by the competition between your school and its rival, the Mission School, I assure you, I sincerely think it a matter for rejoicing that the western Missionary did come. If your new Railway brought the western Missionary, the western Missionary has in his turn brought you something well worth having and holding. He has called into active play your dormant sense of self-reliance, he has roused you from the apathy in which you suffered yourselves to remain for many long years; he has taught you the wholesome lesson that if you want a thing to be so done as to suit your own tastes and wishes, you must do it yourselves. But for your aversion to have the Bible taught to your children and but for the fear that your young men might become converts to Christianity, you would still have remained without a school of your own. You owe it to the Missionary that there is not only a Mission School but also a Hindu School. The advent of the Missionary, dangerous as it seemed to you in regard to the spiritual interests of your children, has thus proved a blessing in disguise. And whose fault was it, gentlemen, that the Christian Missionary was able to plant the banner of his faith in your midst and to establish a school? Why, the fault was yours and yours only. You had no school of your own. You did not care to educate your children according to modern requirements. The ground was unoccupied. With an inviting field before him and with no immediate prospect of a troublesome rival cropping up, it was only natural that the Missionary Teachers should step in to do for you a work that you showed no desire to do for your-

selves. As an orthodox, a genuine Hindu, I may object to the ways of my forefathers being superseded by new ways; I may set myself against my children being taught the doctrines of a religion I believe to be false; but I have no right to condemn Christian Missionaries for doing their work in life. If I choose to send my children to a school conducted by Missionaries, I have only myself to blame for any unpleasant consequences that may ensue. I have the remedy in my own hands, and it is for driving you to adopt such a remedy that I congratulate you on the establishment of the Mission School. There may be those among you who look upon Missionary teaching and influence as so much poison; but you have this satisfaction, that if as you take it, it is so much poison, it has brought its antidote with it. The attempt to establish one school has led to the establishment of two schools, and each can serve as a corrective and stimulant to the other. No man who has studied the history of the educational progress of Southern India during the last 40 years will deny that our Missionary teachers have done us a service for which we can never feel sufficiently grateful, and not the least of the many benefits that have accrued from their labors is the indirect result of stimulating local intelligence and enterprise to educational efforts. Gentlemen of Madurantakam connected with the Hindu High School as Managers and Teachers. You have begun well, and you have so far shown yourselves to possess those qualities which deserve success. Hold on. Be not disheartened by difficulties and obstacles. Wealthy people of the District are bound to help the school with money; educated people with advice and energetic co-operation. I hope the Mission School will do well if only to put you on your mettle and make you do your very best, and I wish most earnestly that your Hindu School will do better than its rival, so much better as to fear nothing from competition.

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I should like to address a few words to the Teachers and Pundits of the Hindu High School. It is not meet that I, a teacher, should say much in praise of the profession to which I belong; but this I will venture to say, that no man can serve his country better than the wise and learned teacher from whose lips the future statesmen, and judges and administrators, and shall I say the warriors of the country, draw their inspiration and guidance. And I say this not so much for vindicating the dignity of my own calling, as with a view to give encouragement and stimulus to the Teachers and Pandits of this School. You know that there are always a great many discouraging circumstances in a school such as yours. Perhaps your classes are neither so large nor so well attended as you would wish them to be. Perhaps the progress of your pupils in their studies falls far short of our expectations. Your salaries are small, so small, as barely to meet your daily wants. You would wish for larger classes and a more regular attendance; you would be glad if each and every boy that you send up for Results grants acquitted himself well, and earned grants. It would doubtless be a great comfort to you if your efforts to make the school what it ought to be were appreciated in some more tangible way than a few words of commendation in the annual report. Such wishes and desires are but natural, but you know that the greatest things done by man have had but small beginnings. It is the tiny acorn that grows into the stately oak, and your little school may live to become some day a great College. That happy day may be very far distant. But you know that those who bear the heat and burden of the day, those who take the trouble to plough up the ground and put in the seed, and water the tender plant do not always gather in the harvest and reap the fruit.

If your classes are small, remember that on the manner in which you discharge your duties, your zeal and efficiency

as teachers, your tact and wisdom in the management of children, your reputation as upright and virtuous men, will depend whether your classes always continue to be small or will soon become large enough to meet your most sanguine expectations. If your boys are not regular in attendance (and your average number of absentees, 30 per cent. is scarcely satisfactory), the only way to improve the attendance of your pupil is to be, in the first place regular in attendance yourselves, and to make your teaching so valuable that even a day's absence may be felt as an irreparable loss. I know how if a teacher be late by so much as 5 minutes his puplis are likely to be late by a whole hour. Let but the teacher go in for an inch; and the pupils, improving upon the teacher's example, will go in for an ell. And while you do your best for your pupils in the way of storing their minds with knowledge, do not neglect other things equally, if not more, important. Instil into their hearts a love of truth and justice. Teach them to obey and revere their betters. Make them learn the "luxury of doing good" and the duty of eschewing evil; and while you strengthen their minds and expand and elevate their hearts, attend also to their growth in sinew and muscle. Advice them to strenghten and develope their bodily powers by manly games and exercises. This is the work before you, and if you do this work faithfully and well, you will have the supreme satisfaction of having borne your part like good men and true, of having done your work in life, of having made the lives of a number of your fellow-men something the better for your having come into the world before them.

Before I conclude I should like to say a few words to the boys of the Hindu School. I wish I could persuade myself to think that what I say will be sufficiently intelligible to you to exercise a real influence on your character and conduct. I shall try to be as simple as I can. Some of

you have won prizes to-day. I would ask those who have received prizes from me to-day to bear in mind that these prizes should be regarded in a two-fold aspect. They are rewards for your exertions in the past, but they are also incentives to your exertions in the future. They were given you not simply because you have hitherto been sensible and hard-working boys, but also because we want you to be sensible and hard-working in the future. These rewards impose a burden on you, and that a somewhat heavy burden; you have not only to surpass those that you have already beaten, but you have also to surpass yourselves. To those who have failed to obtain prizes, I would say, do not lose heart, the battle is but just begun, you have failed once, but you need not always fail; and even if other boys may show themselves to be cleverer than you and may earn more distinction than you do at school, there is one important way in which you may be the perfect equal of the best boy in your class; and that is you may be as honest, as industrious, as truth-loving and as obedient and faithful as he. In the great struggle of life, it is not learning or ingenuity alone that wins, but steady application, integrity of thought and action, firmness of purpose in doing what you believe to be right, a dispos[illegible] to take advice and to defer to the wisdom of those wh[illegible]e fit to advise you. In all these good and useful qualities, you need be inferior to nobody else, and if you aim at the acquisition and cultivation of these virtues you will be a blessing to your parents and an honor to your country. I wish you God-speed.

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(6)—THE COLLEGES AND TEACHERS OF SOUTHERN INDIA.

Replying to the toast of 'The Colleges and Teachers of Southern India' proposed by the Dewan of Vencatagiri on the occasion of the Christian College Day Celebration on the 28th of December 1892, RAI BAHADUR P. RANGANATHA MOODALIAR, M.A., spoke as follows :—

MR. CHAIRMAN, AND GENTLEMEN,—My first duty, Sir, is to thank the Christian College Day Committee for the honor they have done me by asking me to respond to so important a toast as 'the Teachers and Colleges of Southern India.' Indeed, Sir, I am at a loss to see how I deserve to discharge this honorable duty except it be for the poor reason that I have myself been an humble worker in the field of education during the last twenty-seven years,—a period, Sir, of remarkable activity and progress in the history of Education in Southern India. It was during this period that the Christian College, under the wise guidance and control of your distinguished Principal, the Rev. Dr. Miller, attained the high position it now holds,—a position second to that of no College in Southern India. It was during this period that the College at Kumbakonam and Rajahmundry, Trivandram and Bangalore, Trichinopoly and Tanjore attained their present development, and diffused the benefits of Western knowledge over the length and breadth of the country. Called as I have been, Sir, to say a few words in response to the toast so ably proposed by the Dewan, I cannot help recalling to mind the painful fact that many eminent teachers, whose presence here on this occasion would have been a source of as much gratification to them as of honour to us have passed away from this earthly scene. Upon John Anderson, and the great educational work of which he was the pioneer, there is no need for me to enlarge, for it is on the foundations laid by him that that magnificent edifice, the great College, in

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connection with which this interesting celebration is held, has been reared. The name that next suggests itself to me is that of my much respected teacher and friend, the late Edmund Thompson. He, Sir, as you know, was a teacher who gave his heart and soul to his work, and the services that he rendered as a Fellow of the University can be fully appreciated only by those who acted in concert with him, and who had opportunities of knowing the patience, good sense and large experience of men and things that he brought to bear on everything he said or did. Another eminent teacher of Southern India, no less conspicuous for his kindness and benevolence than for his high intellectual accomplishments, was the late William Archer Porter. His career in the Madras Educational Department, short though it was, was still sufficiently long to stamp on the minds of those that came under his influence a vivid impression of the qualities of mind and heart that go to the making of a great teacher Another good man whose memory will long be cherished by his pupils with love and reverence was the late T. Gopaul Row. He was in every sense a self-made man. As a teacher, he was most conscientious, and as a man, independent and upright. He, Sir, should now stand in the place in which I am standing and were he alive, no teacher of Southern India could have a better right to do so than he. Other names throng into the memory in quick succession, but I must now pass on from the dead to the living. Among the great teachers of Southern India, living and dead, a very high place if not the very first is deservedly due to Mr. E. B. Powell. He is far away from us, enjoying in his island home, and long may he continue to do so, that repose which he had richly entitled himself to by years of patient and unremitting toil. But far as he may be from the field of his labours, the work that he did will for generations to come continue to bear testimony to his singular zeal, ability and assiduity. I have taken the

liberty to say a few words concerning the dead and the absent. Of the teachers of Southern India who are at work in the midst of us, I am bound to speak with reserve. They, Sir, I have no doubt have a due sense of the value of the rich inheritance bequeathed to them by those that went before them; and they will, I venture to say, leave to their successors a reputation, and a legacy of good work accomplished, which those successors will have no reason to be dissatisfied with.

On behalf of those teachers, some of whom are here before me, permit me, Sir, to tender to this distinguished assembly my warmest acknowledgments of thankfulness.

The toast I am responding to makes mention not only of the teachers of Southern India, but also of its Colleges. I have to bespeak your indulgent hearing for a few minutes on this part of my subject. Of the 14 Arts Colleges of the first Grade affiliated to the University of Madras, three are under the management of Government and three are situated in native states. Of the remaining eight, two are Colleges of which the Hindu Community of Madras may feel justly proud as the outcome of native liberality and native effort, Pachaiyappa's College and the Vizianagaram College. There are thus no less than six Colleges maintained by Missionary bodies; one in Madras, one in Mangalore, and four in the southern districts of the Presidency. The total number of Arts Colleges of the second grade is 34. Of these, 2 belong to Government, and 2 are under the management of Municipalities. Seven are maintained by the native states, and six are under the management of Local Committees. The number of Second Grade Colleges maintained by missionary bodies is 15 out of a total of 34. The numbers I have just given, 6 out of 34 First Grade Colleges, and 15 out of 34 Second Grade Colleges are enough to indicate the extent of the

work done by Mission Agencies in the field of Collegiate education. But there is another mode of viewing the question which is likely to yield even more interesting results. In the last examination for the Degree of Bachelor of Arts, 230 candidates passed examination in the Language Branch; and of these, 118, slightly over a half come from Missionary institutions. In the same examination 316 passed in the Optional branches, and 158 or just a half had been educated in Mission Colleges. These facts suffice to show that the work done by Missionary institutions is not only large in quantity, but good in quality. I feel convinced, Sir, that in the existing condition of things in Southern India, no greater calamity could befall, no severer check be given to educational progress than that for one reason or another, the funds and the energy devoted by Mission agencies to the spread and encouragement of higher education should be diverted into other channels. I am not to be understood as saying that I would have the people of Southern India depend, for many years to come as for many years past and to as great an extent as at present on foreign benevolence, foreign money, energy and enterprise in a matter of such vital importance as education. I only state facts as I find them, and I am glad to be able to feel that the people of Southern India have not to confront at once the problem, of filling up the void caused by the total or partial withdrawal of Mission agencies from the field of collegiate education. That is a problem which may have to be faced in the future, and when the time comes, it is to be hoped that the wealthy noblemen and citizens of Southern India will look the difficulty in the face, and fight and conquer it in a right manly way. But in the meanwhile, there is no doubt that the natives of Southern India are under a deep debt of gratitude to the Missionaries for the philanthropy, the energy and the self-denial that they have manifested and

are hourly manifesting in maintaining so many excellent Colleges and Schools, and in extending the blessings of education to such as but for their exertions would remain immersed in the darkest depths of ignorance and superstition. I shall now conclude, Sir, with saying that it has given me great pleasure to take the part assigned to me in the proceedings of this evening, and that I thank the Committee over again for the honour they have done me.

PART II.—SOCIAL.

(1)—ON THE EDUCATION OF OUR WOMEN.

On the occasion of the Anniversary of H. H. the Maharajah of Vijianagaram's Caste Girls' Schools in Pachaiyappa's Hall on the 6th of March 1886, Mr. P. Ranganatha Mudaliar, M.A., delivered the following address:—

"On behalf of the Executive Committee of the Madras Branch of the National Indian Association, Dr. Duncan, its President, desired me to deliver the usual address on this occasion. It was not without considerable misgiving that I complied with the request. In making the request, Dr. Duncan expressed a wish that my address should be brief; and I shall make bold to say that when I conclude, you will consider me deserving of what little credit may be due for meeting that wish. But Dr. Duncan was also kind enough to say, that he expected the address to be interesting. I know how unsafe it is for me to gainsay a statement coming from a person of so sound a judgment as Dr. Duncan, but I fear that, in this instance, his expectation is doomed to be disappointed. When I call to mind the fact that, in former years, this address was delivered by men of such great intellectual power and ripe experience as the Hon'ble Mr. Muttusami Aiyar, Rajah Sir T. Madhava Rao, and Mr. Chentsal Rao, I cannot help feeling that it is at once a gain and a loss to me to discharge the duty that I have accepted. It is a gain to come after such distinguished predecessors; it is a high compliment to be thought to any extent worthy of taking their place. But at the same time it is a loss, a great disadvantage to have my humble performance in the way of an address drawn into glaring contrast with the words of

wisdom and eloquence that fell from their lips. Unworthy as I may be to do the duty assigned to me, I am sure you will indulgently listen to the few words I have to say. So much has been said on female education, that it is scarcely possible for me to say anything new, but the subject of female education is of such vital importance that the merest truism can bear to be repeated again and again. The work of female education, great as is the progress which has been made during the last twenty years, has only just begun; and though we cannot at present congratulate ourselves on either the quantity or the quality of the work done, yet it is no small matter for rejoicing that some of the difficulties which threatened at one time to impede the progress of female education are gradually disappearing. There was a time, fresh in the memory of men still living, when it was thought unbecoming to send girls to a public school and to place them under the instruction of male teachers, but this prejudice is fast wearing away, partly owing to the parents having become wise enough to see that there is no greater impropriety in girls going to school than in boys, and partly to the substitution of female teaching agency for male wherever practicable. There was a time, when it was maintained in sober earnest that education could be of no use,—nay more,—that it was a source of positive harm to a woman. I shall not take it upon me to say that these absurd doctrines find no advocates now; but this I say with confidence that, while the number of intelligent and educated men goes on annually increasing, the proportion of them who hold such false and pernicious views is rapidly diminishing, and some even of those in whose minds the old prejudice against female education still lingers, are inconsistent enough to give to their children a certain small amount of instruction in a vernacular language,—apparently believing that shallow draughts of knowledge do not intoxicate the brain.

To say that education can be of no use to a woman is to deny that woman possesses the same intellectual and moral faculties as man. Grant that women have the same faculties as men, and it is as necessary to develop these faculties in the one case as in the other. As to the doctrine that education is likely to lead women into evil doing I can see no more sense in it than in the statement that it were better for a man to have had no legs to walk with, as a man's legs might sometimes carry him into a ditch. And it is not the fault of the leg that the man tumbles into a ditch. Do these who maintain that education make women wicked, also maintain that education has the same effect on men? If not, why should it be assumed that what is meat for man is poison to woman. The truth is that the doctrine that education exerts a deleterious influence on the moral character of women is a mere pretext for denying education to them, and for perpetuating the tyranny of the stronger sex over the weaker. I should count it a reproach to one's manhood for one to say that education in itself has any tendency to weaken those female virtues of purity and modesty and sympathy and submissiveness for which Hindu women have always been remarkable. Far from weakening these virtues, I sincerely believe that sound intellectual and moral training will impart to them a new grace and sweetness. The love and fidelity of the Hindu wife is above all praise, but education will make this love sweeter and more refined, if not more devoted. The Hindu woman is characterized by genuine piety, but it is a piety made up of many spurious elements, —fear and superstition and false notions of religion. How is this genuine piety to be purged of the spurious, of the baser elements of it except by filling the mind and heart with true notions and lofty imaginings, and by arming women with those weapons of knowledge and reasoning with which they may learn as much of the

mystery of the universe as it is given for man to know? The Hindu mother's affection for her children is unquestionable, but the affection of an ignorant mother is likely to produce more harm than good. Sympathy for poor relations and general charity, are highly commendable; but indiscriminate charity, charity bestowed on the least deserving objects, charity of the sort which saves a man the trouble of helping himself, is worse than useless. But why need I multiply instances to show that every virtue that the Hindu woman is known to possess will be refined, purified, strengthened, and expanded by a judicious system of education and discipline? In the matter of female education, as in most things else, Government and philanthropic and missionary bodies, and wealthy and generous individuals may serve as powerful auxiliaries, but the real work must be done, and the major portion of the cost borne by the people themselves who care for such education. With a fuller realisation of the incalculable benefit derived by children in their early years from association with a wise and intelligent mother,—with a keener perception of the incongruity of tastes, temperaments and aspirations, and of the consequent unhappiness that must go on daily increasing if the education of boys advances with rapid strides while the education of girls is suffered to lag miles behind,—with a deeper sense of the need for making our wives, sisters and daughters capable of thinking for themselves if they are to help and not hinder us in working our social reform,—with the spread of sounder notions in regard to the intellectual and moral needs of women, and with a truer conception than exists in some quarters at present of women's place and function in this world and of her destiny in the life to come,—and the vigour and success with which the education of Indian youth is pushed on, justifies the expectation that such sound notions will soon prevail,—female education may be expected to receive in

the immediate future a powerful impulse. Government are prepared to aid Girls' schools to the utmost extent possible with the limited funds at their disposal for educational purposes; local native bodies are establishing schools in every important town and village, and these schools may be expected to thrive under the fostering care and support of Municipalities and Local Boards; Missionary bodies are straining every nerve to do that service for the women of the country which they have already done and are still doing for the men; and enlightened Rajahs and Zemindars will follow the noble example set by His Highness the late Maharajah of Vizianagram and by his most worthy son and successor, the present Maharajah, of spending with wise liberality a sum of about Rs. 10,000 annually on the excellent Girls' schools, the anniversary of which we are now assembled to celebrate. I have no doubt that His Highness of Vizianagram, possessing as he does every manly accomplishment and every manly virtue, showers blessings on all around him in a multitude of ways. But great and varied as those blessings may be, of this I feel assured that no act of His Highness can command profounder respect from the people of Southern India, and inspire their hearts with deeper feelings of gratitude and attachment towards His Highness than the wisdom and philanthropy displayed by His Highness in maintaining these Girls' schools in such a high state of efficiency. A few words to my Hindu hearers before I conclude. I would mention to you some of the many difficulties and disadvantages under which we labour in consequence of the greater portion of our women being in a state of dense ignorance and superstition. We know the evil of investing our savings in jewellery; we feel it a blunder to draw so much capital away from circulation, and to let it remain unproductive; but how can we completely check this evil so long as our women are foolish

enough to set their hearts on such costly fopperies? We feel it to be an unbecoming thing to borrow jewels from others, but while our women think it a greater shame to be unable to borrow than to "shine in borrowed feathers," we cannot help doing the undignified and unpleasant thing just to please their dear little hearts. We feel it to be a grievous sin to marry our infant daughters; but even if we can muster sufficient courage to set at naught the alleged Shastraic prohibition, we succumb to the weeping, the entreaty and the expostulation of our mothers and wives. There is a general consensus of opinion among educated men in India that widows should be allowed to re-marry; but the re-marriage of widows on a large scale will be possible only when women learn to assert their rights against the tyranny of perpetual widowhood. We would allow the members of each division of a caste to inter-marry among themselves, but is there any hope of these reforms, small as it is, being carried into effect until our women rise to something like the intellectual level that we have attained? I might go on adding to this list endlessly, but time forbids. Gentlemen, our fields may be laden with rich harvest, our commerce may thrive, our manufacturing industries may flourish, and the material comforts and political benefits that we enjoy under the protecting Ægis of the British rule may steadily grow. The University may set its stamp annually on Masters of Arts by the dozen, and on Bachelors by the hundred. But this I say, that if our women who have to keep our homes cleanly and well-ordered and to sweeten our repose after the toils of the day,—who have to sympathize with us in all our pursuits and "double our joys and halve our sorrows,"—who have to bring up our children in a pure and healthy way,—who are our sincerest friends and advisers through all the changes and chances of life,—who have to cheer up our drooping spirits, and nerve our faltering arm in the hour of trial and distress,—

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if I say those who are so near and dear to us are allowed to remain in a lower state of intellectual and moral development than ourselves, and are unfit to discharge the duties that the new order of things may impose on them, then our boasted ancient civilization is but a "flattering unction,"— a great name inherited without the desire to live up to it; our education defective and lop-sided; our social activity a mere attempt to draw water in a sieve; and our national progress, in any real sense, a pretence and a delusion. Ladies and gentlemen, I thank you most heartily for the patience with which you have listened to me.

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(2)—SOCIAL REFORM AMONG THE HINDUS.

The following paper on Social Reform was read before the Madras Branch of the National Indian Association in November 1884 by Mr. P. Ranganadha Mudaliar, M. A.

When your President expressed to me a wish that I should read a paper on some subject connected with the objects that this Association has in view, I readily consented to do so; but when I gave my consent, I was in a blissful state of ignorance as to the difficulty of choosing a suitable subject, and the still greater difficulty of saying on the subject chosen something worth hearing without giving a rude shock to cherished beliefs and prejudices. The subject on which I propose to say a few words this evening is,—"Social Reform among the Hindus." It may be thought that the subject chosen is too vague and comprehensive, and I am free to confess it is so. Indeed my object in choosing a large subject like Social Reform was to enable myself to string loosely together a few thoughts without any attempt at logical order or precision. I may say, once for all, that I have endeavoured to put nothing into this paper that I do

not sincerely believe to be right and true. I am, of course, prepared to be told that some of the conclusions I have arrived at are erroneous, and some of the reforms I propose unsound and even mischievous; but, as the sole motive by which I am actuated is a desire to point out what I consider to be serious evils and to suggest remedies for them, I pray that I may be heard with patience and judged with indulgence. I have, indeed, not studied to please, but I should be sorry to give offence.

There are in India at present, as there are in other countries and there have been at other times, men who are not without a desire to promote the well-being of their mother-country, and whose firm conviction it is that the social customs and institutions which have so long stood the test of time must possess a peculiar vigour and adaptability, and should not, therefore, be parted with at any cost. Men of this sort believe, and earnestly believe, that usages and modes of living which were good enough for so many generations of their ancestors must be good enough for themselves, and that any attempt to pull down any part of the existing social fabric with a view to improve it will be attended with the most disastrous results. This party, which may be denominated the party of *Order*, has, arrayed in its ranks at present, nearly all Hindus who have not had the benefit of a sound English education, and even some who have enjoyed that benefit. Take the whole class af Pandits with their old-world notions of right and wrong, and with a knowledge made up of nine parts of myth and just a tenth part of truth; form an alliance betweon the Pandits on the one side, and on the other the numerous and powerful body of Purohits, Gurus, Matadhipathis, Pandara Sannidhis, Achariyas and a host of other priestly advisers and rulers; combine the reputation for learning and wisdom possessed by the former class with the acknowledged sanctity and authority of the latter; and you can form some

conception of the difficulty of carrying out any reform which will have the effect of calling in question the wisdom of the past, and of diminishing the influence exercised for long ages by the priestly class. The illiterate classes, and they form the great majority of our peasants and artisans, our day-labourers and menial servants, are averse to change; they do not care to be drifted from their ancient moorings; enough for them the simple faith and the primitive ways of living of their forefathers; to doubt the wisdom of the village teacher or to challenge the authority of the village priest is a presumption they dare not even think of; they know not what the Vedas say or the Smrithis prescribe; but let a Brahmin, not perhaps very much wiser than they, assert with confident dogmatism,—*this* is the teaching of the Vedas and *this* the rule prescribed by the Smrithis and they receive the priestly advice with unquestioning reverence and submission. Here is an amount of *vis inertiæ* which it is almost as difficult to overcome as the active opposition of the Pandit and the Priest. But this is not all. To the great majority of the male population must be added the entire female population of the country. It is commonly said that the female members of a Hindu household exert little or no influence on the fates and fortunes of the family, and that the tyranny of the stronger sex over the weaker has rarely been carried to such a cruel pitch as in India. I am talking of the people of Southern India, and I can assert of them with confidence that the men treat their womankind, as a rule, with due tenderness and consideration; and that the women very often exercise rather more influence than it is good for the family that they should. But this by the way. Women have, at all times, been the stoutest champions of orthodoxy, and Hindu women are, and have always been, like their sisters of the West, the firmest supporters of the established order of things and the staunchest allies of the church.

Against this vast mass of antiquated learning and wisdom out of date,—vested interests and priestly bigotry,—blind veneration for the past and cold apathy,—the simple, unreasoning faith of the untutored and the influence for evil, exercised indeed in soft and winning ways but none the less powerful, of the mother and wife, sister and daughter, —is to be set the impulse to a purer and happier mode of living imparted to the few by western knowledge and western culture. With such enormous disparity of strength between the contending parties, it is no matter for wonder that little or nothing has yet been done in Southern India in the way of social reform.

In Hindu society, as it is at present constituted, the number of men who have received the benefit of a liberal education is a very small fraction of the whole community, and even this small number is unfortunately split up into factions which do not care to act in concert. Human life is said to have its three tenses, youth that dreams of the future, manhood that lives in the present, and old age that dwells lovingly on the past. Even so among the educated Hindus there are three classes with strongly marked differences. There are men who cling tenaciously to the past, and who would listen to no proposal tending to lay violent hands on the sacred ark of custom. Such as these are not without clear good sense in the practical affairs of life, but the bias of a false patriotism is so strong in them that they will not believe in the people of the East being improved by contact with the people of the West. There are others who are not wanting in culture and energy, and who have acquired honour and profit in the professions to which they have devoted themselves; but this class of men are so utterly immersed in the present, that they consider their whole duty done, if they earn money, support their family, subscribe to a few charities, pay taxes, and so conduct themselves in every transaction of life as to escape prose-

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cution under the Penal Code. There are others again,—alas! how few!—who are courageous enough to protest against the social evils the country is groaning under, and who are willing to bear odium and reproach for the good of their country, but their voice is like a cry in the wilderness, and their efforts to improve the condition of their fellow-countrymen are imputed to youthful excess of zeal or senile weakness of mind. And what is the kind of life that the educated Hindu leads? In answering this question, I shall give but a part of the picture, and shall attempt to tone down the harsher features of even the part I give. The broad barrier that separates the public, the outer life of the educated Hindu, *i.e.*, his life as an officer of state or a teacher or a Lawyer, from his private or inner life, has often reminded me of the double life led by the somnambulist, with this essential difference in favour of the somnambulist, that, whereas, the somnambulist is unconscious during one of his two lives of what he does in the other, the educated Hindu carries with him from his place of business into his home and from his home to his place of business a clear and painful consciousness of both his lives. This want of harmony in the conduct of the educated Hindu as a public man and as a private individual shows itself in a variety of ways. As a teacher, he may expound excellent principles of morality and instil into the minds of his pupils liberal and just views of men and things; but see him in the midst of his domestic surroundings, and you catch him doing the very things he denounced elsewhere with such fervid zeal. As a Judge or a Vakil, he may be able to sift and weigh evidence, but when he is at home, he, like other people, believes without evidence, and sometimes arrives at conclusions opposed to obvious facts. To speak in the first person, I may have no faith in judicial astrology; and yet whatever important thing I do, I must do on an auspicious day determined for me by an astrological

charlatan. I may feel sincerely that the way in which religious ceremonies are performed and mantrams uttered by my family priest is a mockery of things solemn, a profanation of things sacred ; and yet this solemn mockery, this sacred profanity must be endured, or I run the risk of being reviled as an apostate. I may feel that the best thing I can do for my stupid son is to keep him single, until such time at least as he is able to shift for himself and earns enough to maintain a wife and children with ; but such is the tyranny of custom that he must be married as soon as he arrives at man's estate, even though I have to bear the burden of supporting, it may be to the last day of my life, my worthless son and his wife and all the creatures that they may bring into existence. It may seem to me to be a profligate waste of money to spend hundreds and thousands of rupees in connection with a marriage on gifts to the well-to-do, food to the pampered, on dancers and songstresses, on processions and illuminations, and on the various shows and festivities that are imagined to be an integral part of marriage ; but I must do as others do, or I shall be taunted as a miser, and suspected even by my friends as a possible renegade. But why multiply instances ? That there is this glaring incongruity between thoughts and deeds, between public professions and private practices, is felt by none more keenly than by the educated Hindus themselves ; and lest it should be thought that I feel a malicious pleasure in drawing up an indictment against others, I acknowledge, and acknowledge with shame and compunction, that I am myself as much at fault as most others. I pretend to no higher wisdom and no higher virtue than belong to the majority of my educated countrymen.

One peculiar difficulty with which the question of social reform is beset in India is that social usages and customs, the least important as much as the most, are invested with a religious character. The observance of

such customs is supposed to confer religious merit, and their violation to incur the divine displeasure. If a child is to be put into a cradle and have a name given to it, if a boy is to be put to school, if a young man is to exchange the cap for the turban, if I have to remove from one house into another or if I have to go on a journey, the priest must be called in, mantrams chanted and blessings invoked, and each of these things, which may not at the first blush seem to have any close bearing on religion, has to be done on stated days and in prescribed modes. The Brahminic system has struck its roots deep into the Hindu mind, and has ramified far and wide in all directions so as to cast a dark shadow on the entire life of the Hindu, the whole circle of his domestic and social duties. It is said with great plausibility that a system of such vast extent and power, which has endured for several hundreds of years without being seriously altered or impaired, should be approached with caution and reverence, and that changes rendered necessary by the altered condition of things should be introduced so slowly and gradually that the ancient foundations of the system may remain unshaken, even though a part of the superstructure may be pulled down and re-built. Whether this is a practicable mode of procedure will depend on the character of the reforms to be accomplished. It is easy to imagine some modifications of existing social customs which will leave the system, as a whole, intact, and excite but little opposition. But there are other and more crying evils,—evils that must be swept away before India can be said to be regenerated,—such as the endless pecuniary exactions of the priest and the purohit, the sinful waste of money on shows and mummeries in our temples, the baneful influence exercised by astrological superstitions, the marriage of infants, the consignment of widows to a life of cheerless desolation, and, last but not least, the institution of caste. And I am by no means sure that any one of these major evils can be attacked

and destroyed without making the Brahminic system totter to its very foundations.

Talking of the method of effecting social reforms, I feel bound to make a passing mention of the efforts made by some of my countrymen to obtain religious sanction for the re-marriage of widows. Two of our most distinguished citizens have, with considerable ingenuity and labour, studied the religious books of the Hindus, and published a long array of texts in favour of the re-marriage of widows. I was always of opinion that this mode of proceeding was doomed to fail. There is no difficulty in making as long a list of texts against re-marriage as for it; and if the discussion of a social problem like this with momentous issues is made to turn on the grammatical construction of a sentence or on the interpretation of an ambiguous word, sometimes on the spirit of what is written and sometimes on the letter,—the discussion may go on for ever without either party convincing the other. There seemed to be a way of escape out of this difficulty when the great Guru of the Madwas came to Madras some time ago. It was thought best to refer the matter at issue to him, to argue out the question *pro* and *con* before him, and to abide by his decision. And ostensibly with this purpose, meetings were held, but there was no real discussion of the question at issue. The Jagath-guru is too wise a man to be enlightened by any arguments advanced by his disciples; and in declaring that his object in convening a meeting was simply to remove any doubt that still existed in regard to the illegality of widow re-marriage, he was simply giving expression to a foregone conclusion in his own mind. There is nothing to wonder at in the conduct of the Guru. He has simply refused to be a party to his own effacement, and in the meanwhile we may be thankful to him for teaching us the futility of hoping that the guru and the priest will stand by us and help us in working out our social regeneration.

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This is not the place for me to enlarge on some of the topics I have adverted to,—notably the institution of caste. Whatever peculiarity of social condition rendered it necessary at one time that the community should be divided into castes with impassable barriers between them, that necessity no longer exists. Indeed the four castes do not in our days confine themselves to their proper avocations. The Brahmin noted at one time for his piety and religious knowledge is now equally noted for official zeal and for his secular knowledge. The Vaisiya gives up his hereditary profession of a tradesman, and reconciles himself to the position of an Accountant or a Clerk. The Sudra is no longer doomed to menial and mechanical drudgery; he is a master where once he was wont to be a servant, and instead of driving the ploughshare or mowing with the scythe, he wields the sword or flourishes the policeman's *baton*. And the Kshatriya, the proud warrior of old, is scarcely to be distinguished from the common herd around him. And if all that the institution of caste is responsible for, consisted in the division of the community into four classes, which could neither eat together nor intermarry, the evil would be comparatively small. But the evil goes deeper and wider. Each caste is divided into a number of classes, and each of these classes is sub-divided, and the process of repeated division is carried to such a pitch as to leave but a few families in one of the ultimate classes, the *infima species* so to speak. The institution of caste is the *primum mobile*, and the endless series of classes and sub-classes the "cycle and epicycle, orb in orb." Take the class of Sudras. There are among them Mudaliyars and Nayudus and Pillais and Reddis; and each of these sub-divisions is so divided and re-divided that one has to select a husband for his daughter or a wife for his son from among the members of fifty or sixty families. Surely if all Mudaliyars can eat together, and there is nothing to

prevent them from doing so, except individual caprice, or vanity, or a notion that a vegetarian will be contaminated by sitting at the same meal with a flesh-eater, the food being such as both can partake of,—if, I repeat, all Mudaliyars can eat together, why, it will be asked, should they not intermarry ? I see no reason why they should not, and yet the fact is far otherwise.

I am sure I am not guilty of exaggeration when I say that the Mudaliyars residing in Madras are divided into so many as fifty sections, no one of which can intermarry with any other. The same difficulty of intermarriage exists among Nayudus, and Pillais, and Reddis. It is needless to expatiate on the evil, in a physiological and social point of view, of marriages being contracted between parties so closely related, and of the choice of a husband or wife being confined within such narrow limits. Can nothing be done to bring into intermarrying relations all the members of a class like the Mudaliyars or Nayudus ? That the son of one Nayudu should marry the daughter of another Nayudu does not seem to involve any violation of the Vedic or Smrithic precepts. No religious scruples need be set at rest, and I presume there will be no great opposition from the priest. Custom is the only foe to contend with. I would fain think that if a small beginning were made in the way of uniting three or four of the many sections of Mudaliyars, the advantageous character of the union would be readily and fully appreciated, and the way be prepared for a further blending together of the sections that now stand apart. In a matter like this, the chief city should set the example, and the towns in the mofussil will follow suit, sooner or later.

No feature of Hindu social life has been dwelt on by foreign observers with greater satisfaction than a general desire on the part of people in easy circumstances of life to relieve the distress of their poor relations and friends. Even those

who find little to admire in the character of the Hindu, and who describe the typical Hindu as a compound of cunning, lying, and cowardice, pause to commend this redeeming trait; and though such charity cannot be, and is not, allowed to cover a multitude of sins, it still has some words of praise given to it. Feeding the hungry and clothing the naked are prescribed in the Hindu Shastras as among the best means of attaining salvation, and nearly every book that is largely read by the Hindus of Southern India, beginning in the case of Tamil with *Attisudi* and ending with Kamban's noble epic, the Ramayanam, abounds with moral precepts laying special stress on the duty of feeding the hungry and of being hospitable to the stranger. One such precept is that he who entertains and gladdens the going guest and looks forward to the coming guest will be a welcome guest to those in heaven. No lesson imparted to the Hindu youth sinks deeper into his mind and exerts a more powerful influence in after-life than that which sets forth the duty of feeding those that ask for food even before feeding one's self. I have heard it said that the problem of providing for the poor the means of subsistence is a problem that no Indian Government is called upon to solve, as the Indians have found out for themselves a remedy for this monster evil. And what is the remedy? The remedy does not consist in any ingeniously devised system for checking the overgrowth of population, nor in any elaborate and complicated organization for administering relief to the poor. The method is quite plain and simple, but I fear it is far from sound. Each and every man who can afford to spare anything out of his earnings, feels himself bound to support as many of his poor relations as he can; and if he fails to do so, he is liable to be censured for avarice and heartlessness. If a beggar comes to his door and asks for alms, he is loth to send the beggar away empty handed, even though the beggar may be healthy

and able-bodied and fit to work for his livelihood. And this practice of feeding a number of able-bodied mendicants has been reduced almost to a system. On certain days of the year, large numbers of such "sturdy" mendicants are collected together, and it is sincerely thought that to feed them is an act of surpassing merit. I am aware that such feasting of the idle and the worthless is often associated with the performance of a religious rite, such as marriage or an *Upanayanam* or a *Sraddham*. It is thus made to assume a *quási* religious character, and the wastefulness of rewarding the idle and the improvident, the sinfulness of helping those who will not help themselves, are quite lost sight of. We are about the end of the month of *Purattasi*. My Hindu friends know that Vaishnavas, and more particularly Sudra Vaishnavas, are in the habit of feeding every Saturday of the month, or at least on one Saturday in the month, a number of men called Thasiris, whose highest accomplishments are to drink a large quantity of toddy and to sing in a shockingly loud and unmusical voice snatches of songs in praise of Krishna. The Saivas have their Kirthikai day, when a class of men known as Pandarams, are assembled and fed; and to my thinking, no stronger reason is needed for stamping these classes out of existence than the most barbarous and excruciating way in which some of the most touching verses in the religious poetry of the Hindus are maimed and mangled by these illiterate and drunken vagabonds. I use strong language, because I feel strongly in the matter. It has often been my hard lot to hear some of the most noble verses recited by these men in a way which made my flesh creep and my ears tingle with pain. But to return from this digression. Let a number of stout and healthy Brahmins be brought together and fed with luxurious viands, and let this extravagant proceeding be dignified with the name of *Vanabojanam* or a sort of pic-nic in the woods, and even such Hindus as

are careful about spending their money in useful ways, count the money well spent, and fancy they have laid up a stock of merit which will stand them in good stead in a future state of existence. The picture drawn above is by no means a caricature. Are there not in the town of Madras people of all castes and classes who have chosen to subsist by begging from door to door, and that, as a hereditary profession and not as a necessity forced on them by adverse circumstances? And while these beggars by choice deem it no disgrace to beg, do they not consider it a great dishonour and a great hardship to do honest work for daily wages? The thousand and one ways in which a wealthy native is called upon to contribute towards the support of worthless relations and able-bodied beggars are known to every one of my Hindu hearers. I would ask them to reflect for a moment, and say, whether this is a state of things they would like to see perpetuated. It sounds, indeed, pleasant to be told that we have solved for ourselves a problem which has hitherto baffled the ingenuity of the wisest and most benevolent men of the West: but wait awhile, and the rate at which population goes on increasing at present, with the growing keenness of competition in all walks of life, will soon leave on our hands an amount of destitution and misery that no private charity, administered in an indiscriminate and unmethodical way, can successfully cope with. I do not wish to dry up the springs of private benevolence. I only wish that such benevolence should be guided by judgment and governed by method. By all means feed the hungry, but first make sure that you are feeding the hungry, and not the well-fed man. Mercy is said to bless him that gives and him that takes, but such reckless waste of money on the most unworthy objects is a curse to the giver and a curse to the receiver. Allow me to make a brief quotation from Spencer's Study of Sociology. "Self-sacrifice passing a

certain limit entails evil on all—evil on those for whom sacrifice is made as well as on those who make it. While a continual giving up of pleasures and continual submission to pains is physically injurious, so that its final outcome is debility, disease and abridgment of life; the continual acceptance of benefits at the expense of a fellow-being is morally injurious. Just as much as unselfishness is cultivated by the one, selfishness is cultivated by the other. If to surrender a gratification to another is noble, readiness to accept the gratification so surrendered is ignoble; and if repetition of the one kind of act is elevating, repetition of the other kind of act is degrading." And after some more words to the same effect, he concludes by saying that the outcome of this policy is "the *destruction of the worthy in making worse the unworthy.*"

I know that in this as in so many things else, no radical reform is possible until the fallacies and corruptions that have crept into the Hindu social system are exploded and purged away. I do not agree with those who maintain that the one thing needed for India is a complete overturning and upheaval, and that out of the social chaos so produced, order and harmony and a happier mode of living than heretofore will be evolved in some mysterious way. On the contrary, I have great faith in slow cures. Let education spread far and wide, and let even the meanest Indian be put in possession of some slight elementary knowledge of nature, let there be a general feeling of dissatisfaction with things as they are, and let the cry for reform come from the ploughman and the artisan as now from the teacher and the lawyer and the philanthropist; then, and not till then, will be the time for carrying out sweeping changes. In the meanwhile, it is the duty of every educated Hindu to be a centre of wholesome influence to those around him,—to prepare the public mind, by conversation, by lectures, by tracts and pamphlets and in

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various other ways that will readily suggest themselves, for the changes that will follow the spread of Western knowledge as surely as "the night the day."

I have spoken of certain social reforms that in my opinion may be safely begun at once, such as bringing into closer union the members of the same class under each caste and widening the circle from which husbands and wives are to be chosen,—putting a stop to the marriage of mere infants, and of sons and brothers who cannot earn the means of their own livelihood,—curtailing expenses in connection with festive rejoicings, and avoiding the sheer waste of money on unworthy objects of charity. Did time permit, I should very much wish to say a few words on the excessive rate of mortality that seems to me to prevail among the educated portion of the native community and the probable causes thereof,— on the mischievous results of the practical fatalism produced by the wide-spread belief in astrological predictions,—and on the grave blunder of too many men rushing into the same pursuits and callings, already overstocked, to the neglect of other pursuits and professions, equally honest and honorable, and not less remunerative. But I must conclude. I thank you most heartily for the patience with which you have listened to me.

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(3)—HINDU CHILD-MARRIAGE AND WIDOWHOOD.

FROM A HINDU POINT OF VIEW.

At the conclusion of Mr. T. E. Slater's address to educated Hindus on "Social Reform, Child Marriage and Widowhood," at the Evangelistic Hall on Wednesday, the 10th March 1885, Mr. Runganatha Mudaliar, M. A., who presided on the occasion, spoke as follows:—

"I am sure I am only giving expression to the feeling of everybody present here when I say that we are deeply

indebted to Mr. Slater for the very eloquent, thoughtful, interesting, and instructive address which he has just delivered. Addresses of this kind are, in my humble opinion, calculated to do considerable good in the existing condition of Hindu society. The Hindu mind, always remarkable for its receptivity, is peculiarly so at present. The minds and hearts of especially the younger generation of educated Hindus, permeated by the elevating influence of Western culture and living in the midst of institutions and customs whose strength and vitality have long out-lasted their usefulness and fitness—the minds and hearts, I say, of the younger generation of educated Hindus, are ready to receive impression on all sides. It is, therefore, a thing of vast importance that the thoughts suggested to them, the examples set before them, and the duties enforced on them should be such as to lead them to a purer and a happier life than they have hitherto led. The wise and earnest words that Mr. Slater has spoken to my countrymen this evening will, I doubt not, urge not a few of them to look around, and to see if all is well with them. The thoughtful and earnest among them will feel themselves called upon to say, whether they have given sufficient thought to the conditions of life under which they are living, whether they have realized the obvious duty of making themselves and those near and dear to them suffer less from the evils of custom and prejudice than heretofore, whether they have openly and emphatically approved only of what is good and right, and as openly and emphatically condemned what is bad and wrong. I have often heard it said of my countrymen, *i. e.*, a section of the educated people among them, that while they shew great zeal and ingenuity in merely speculative enquiry, as in pushing an abstract question to its logical issues, their whole enthusiasm evaporates in talk. They teach, and preach and reason admirably; but when they are called upon to carry into the sphere of action some-

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thing of the earnestness, the courage and the assiduity that they display in the sphere of thought, their heart fails them; they are found to be sadly wanting in that disinterestedness which prompts a man to suffer pain and privation readily and willingly, that the world may be something the better for what he suffers. Judge them only by the thoughts they give expression to, and you have all that you can possibly desire for; but ask them to translate, so to speak, their thoughts and words into acts, and they break down in a most unexpected and woeful manner. I am by no means prepared to say that this is a false impeachment; and far as this impeachment goes to prove the utter want of harmony between the profession and the practice of the educated Hindu, truth compels me to go even further, and to admit that there are in the midst of us some men of no mean intelligence and attainments, who are deterred by considerations of so-called expediency from even saying what they think and feel, from declaring their convictions and sentiments. These men know as well as anybody else that the country has for ages been groaning under many oppressive and baneful customs,—they require no arguments to convince them that so long as these baneful customs and usage are persisted in, so long will the social life of the Hindu be subject to much preventible pain and unhappiness,—they feel that unless certain reforms are carried out there will be an ever-increasing physical deterioration and moral degradation; and yet, in spite of such convictions and feelings, they are not prepared to give public utterance in a candid out-spoken way to what they think and feel. The complaint against them is not that they do not act as they think and feel. That would be rather too much to ask of them. But surely it is not an unreasonable demand that while there is not the slightest risk of incurring social persecution, they should speak out their minds in unmistakeable language, whether in public or in

private. I am quite inclined to grant that nobody has a right to demand from another that amount of self-sacrifice which is involved in a perfect conformity between thoughts and deeds. We are not all fit to be martyrs for the truth, but we are surely bound to speak the truth, when it is of such importance that the truth should be widely proclaimed, and when we can speak the truth at such small cost to ourselves. I consider it a grievous sin for a man to conceal the light that is within him. I do not say that an educated Hindu need do no more than say that such things are right and, therefore, ought to be, and such and such things are wrong and, therefore, ought not to be. He is, of course, bound to do a great deal more. But this I assert, that the least an educated man can do for himself and his country is to condemn publicly and emphatically whatever he considers to be unjust, immoral, and detrimental to the best interests of his fellow-beings. This is the smallest of his obligations, and whoever is unwilling to discharge this primary obligation, is, I will not say, unworthy of his education, but I will say, perversely blind to the needs and tendencies of the age we live in. The first great step towards practical reform is, that the evil which the reform is intended to root out should be thoroughly exposed. The masses require to have their minds cleared up of ancient prejudices and fears; and there will of necessity be a great deal of talk and a great deal of writing before their minds are sufficiently influenced to feel the error and sinfulness of their ways. I conceive it thus to be a thing of vast consequence that there should grow up in the minds of the educated Hindus a unanimity of thought and a sympathy of feeling on all the most important social questions of the day; and it is because the apathy I refer to,—the apathy, to give it no worse name,—is so great a stumbling-block in the way of growth of such harmony of thought and feeling that I speak of it in such deprecating terms.

On the questions of child-marriage and enforced widowhood, Mr. Slater has said so much—and that so much better than I can ever hope to be able to do,—that I shall not tire your patience by an attempt either to recapitulate what he has said, or to strengthen his conclusions by arguments derived from looking at the questions from other standpoints than his. These questions have now for some time been engaging the attention of earnest-minded men in the country, and there are good grounds for hoping that on these questions some important practical results may be achieved before very long. I wish to address a few words specially to the Hindu portion of my hearers before I conclude; but I feel myself at a loss for words to convey to them adequately the depth and earnestness of my feelings on these questions. The baneful practice of marrying children, whether boys or girls,—even more than the cruel custom of compelling widows to remain unmarried for life, has cast a blighting and withering influence on many a life that would otherwise have been comparatively healthy and pure. The remedies that have been proposed will touch the evils but slightly. The proposal that girls shall not be married until they are ten years old looks like a remedy, but it must be remembered that what is really wanted is some means of preventing the consummation of marriage taking place, until some years after the age of puberty is attained. Now fancy a girl ten years old married to a boy fifteen years old. The girl attains puberty at twelve or thirteen; and when her husband is still a boy seventeen or eighteen years old, the consummation of marriage takes place. It may be that the best thing for the girl is to be allowed to grow to maturity and development, and that to impose on her the duties of a wife and a mother at such an age is little short of cruelty. It may also be that the youth at college has to devote his whole time and energy to his studies, and that to bring him and his wife together

at such a critical time is the surest way of undermining his health, and inflicting life-long misery on him and his wife. Another evil that has to be guarded against is the possibility of the child-wife becoming a widow while yet a virgin. Marry her at ten years of age instead of five, and you minimize the chances of her becoming a widow before she really becomes a wife. But here again, I would say that what is obviously and urgently required is that no woman should become a widow before she has actually been a wife, and thus the interval between the marriage and its consummation should be not two or three years, but at most two or three days, if even that interval is necessary. I might go on to consider a great many other evils which all tend to show convincingly that the great work of reform in regard to marriage cannot be said to be complete until girls are married only when they have attained an age at which they are fit to think and act for themselves, and to discharge in a fitting manner the functions that devolve on them as wives and mothers. I may in this connection point out that another great evil resulting from a too early consummation of marriage is that the education of girls is most effectually put a stop to. Time forbids my entering at any length into the question of widowhood. The proposal for the re-marriage of virgin-widows is right enough, but it does not go far enough. I can see little or no difference between a virgin-widow of say thirteen years of age, and a non-virgin-widow of thirteen years and-a-half, who may have had the misfortune of losing her husband within the first year of her nuptials. The reform, to be complete, must apply to all widows, whether virgins or not virgins. One word more, and I shall conclude. My Hindu hearers will permit me to tell them that the future of India rests in no small measure on what rights and privileges are accorded to our women, on what position they hold in society, on the character of the education imparted to them, on the

sympathy and support they give to their husbands and brothers in fighting the battle of life. Our fields may bear rich harvests; our granaries may be bursting; our trade may be prosperous; the wire may flash messages for us and the iron horse may carry us from one end of the country to another; our men may win distinctions and rewards as scholars and lawyers, and administrative officers; and we may prove ourselves worthy of the political powers and privileges that are being gradually conceded to us; but all this prosperity, all this progress will not count for much, if the women of the country are allowed to remain in their present condition of ignorance and dependence and misery. I thank you, gentlemen, for the patience with which you have listened to me, and I feel greatly obliged to Mr. Slater for the great honour he has done me in asking me to preside at this meeting.

PART III.—MUNICIPAL.

(1)—RAI BAHADUR P. RANGANATHA MUDALIAR SPEAKS IN SELF-DEFENCE.

In connection with the candidature of MR. C. V. SUNDARAM SHASTRI, High Court Vakil, for a vacant seat on the Municipal Board, RAI BAHADUR P. RANGANATHA MUDALIAR addressed a public meeting of the rate-payers of the 2nd Division of Madras at the Thondamandalam School Hall on the 1st of October 1891 at 5 P. M. MR. P. V. KRISHNASWAMI CHETTIAR, B. A., B. L., High Court Vakil, was in the chair.

Rate-payers of the 2nd Division, Gentlemen,—I am deeply thankful to you for your great kindness in assembling in such numbers to hear me once again on matters municipal. As I said on a former occasion, so I say again that there are few sights so agreeable to me as the sight of familiar faces, faces of persons sympathetic enough to accord me a patient hearing. I have ventured to give you the trouble of attending this meeting for what I take to be good and weighty reasons. One reason, gentlemen, is that my conduct as a Municipal Commissioner has in one important respect been seriously misrepresented,—misrepresented to the extent of making the rate-payers believe that I have not paid due attention to their interests. The other reason is that electioneering devices of a somewhat objectionable character appear to be resorted to,—devices that I am sorry to hear are employed and that I feel bound to make an emphatic protest against. We are just beginning to abolish the old practice of voting for any person that asked for our vote, and to put in its place a much healthier system,—the system of choosing our man and making the right to elect a reality and not the sham it has hitherto been.

Municipal Taxation.

The first point I have to urge on your attention is that it is said that I am the Commissioner who brought about the revision of assessment on house property in Madras, and that I do not, therefore, deserve the confidence of the rate-payers. Gentlemen, I deny the premise and I deny the conclusion. I deny the premise because it is not true that I brought about the revision complained of. Like other Commissioners, I have said that a revision of assessment was necessary,—a revision that has to be made under the Municipal Act; but to assert that I am entirely responsible is to imply that the remaining thirty-one Commissioners are mere non-entities. Think for a moment how much is involved in this foolish aspersion. It means that I have only to say that such a thing should be done, and that I can always persuade a majority of the Commissioners to follow my lead. You know that nothing that the Commissioners say is binding on the executive except what is actually passed by a majority of that body. Assume for the sake of argument that the revision of assessment was my own peculiar hobby,—that I was the only one whose heart was set on it,—that having as I fancied made a grand discovery, I straightway proceeded to compel the Municipality to profit by my discovery. Nothing more will follow from this assumption than that I succeeded in earning the reputation of a faddist, and that the other Commissioners either laughed at me or pitied me for being so insane as to hope to be able to carry out what was all but universally condemned. I hope, gentlemen, I have made it sufficiently clear to you that if a revision of assessment is now going on, it could not have been the doing of a single Commissioner, but that it must have been approved of openly or tacitly by a majority of the Commissioners. Before dwelling on other aspects of this point, let me tell you how this matter was

actually dealt with by the Commissioners. This question has never yet been directly and formally considered by the Commissioners. There is, indeed, a prospect of its being so considered at no distant date. Government has repeatedly urged on the Municipality the need for increasing its revenue by every means in its power. A Committee of thirteen or fourteen Commissioners was appointed some years ago to revise the scale of establishments. This Committee in its examination of the agency employed in revenue assessment and collection felt convinced that so long as the responsible work of assessing was left to low-paid subordinates on a salary of Rs. 30 or 35 a month, with little or no supervision from the Revenue Vice-President, there was no guarantee that the houses were properly assessed; that the work of the Revenue Vice-President, increased as it would be by the addition of the Accounts Department, was such as to leave him but little leisure for personally supervising the work of his overseers; that in a matter of this sort to employ illiterate people and to give them low pay was a suicidal policy; that men should be employed who had a character to maintain, a reputation to lose;—that the men so employed should have a salary high enough to place them above the reach of temptation, and that though in many cases it might be found that the assessment was excessively high, it would be found in others that it was unduly low, thus making it probable that the net result would be an increase of Municipal revenue. Many of the Commissioners saw quite as clearly as I did that a revision was necessary, and said so. I should like to know why I am to be singled out for condemnation when I am no more guilty than a dozen others and what after all is the guilt. This and nothing more,—that along with other Commissioners, I urged on the executive the necessity of doing its duty with greater efficiency. On this question of revision, I wish you to understand that the power of doing

it and the extent to which it should be done rest with the executive; that Commissioners deal only with the cases that come before them on appeal; and that it is now nearly ten years since the last revision was made. It must be clear from what I have said that the executive would, at one time or another, have made the revision even without a suggestion from the Commissioners that such a work should be taken in hand. The pressure put by Government would of itself be enough to stir up the executive to perform a duty long deferred. The revision of the scale of establishment gave an opportunity for creating two appointments. The Commissioners thought it desirable to employ two assessing officers on a salary of Rs. 60 per month with an allowance of Rs. 20. The men were to devote themselves to the work of revising the assessment. I have said that there is to my knowledge no formal resolution of the Commissioners on record bearing on the subject of the recent revision, and no such resolution is necessary. So much about how the question came before the Commissioners. If you are told that some Commissioners were actually opposed to the revision, and made their opposition manifest, understand simply that they did not perhaps wish for it for reasons best known to themselves, and not that they spoke against it or voted against it. For how could any Commissioner, or for the matter of that any public man be so unmindful of his reputation for honesty and good sense as to maintain that no revision of assessment was necessary in the face of the obvious fact that house property has considerably risen in value during the last decade, and that higher rents are paid now than formerly. Those who tried to persuade you into the belief that I have brought about this revision on you have done so because they think, and perhaps rightly think, that the only way to shake your confidence in me is to fabricate against me a charge of attempting to injure you. I take it that my duty as a Commissioner is to

see to it that you are not *overtaxed*; surely you will not expect of me or any other man of honour that he will stoop so low as to secure to you the benefit of paying a smaller amount of tax than you should pay I cannot bring myself to believe that anybody who aspires to hold the honourable office of a Municipal Commissioner could be so dead to all sense of propriety,—so wanting in honour, so unscrupulous as to help either the Municipality at your expense, or you at the expense of the Municipality. That rate-payers should endeavour to escape their fair share of the burden of taxation is bad enough, but that Commissioners should even be thought to be capable of helping rate-payers in doing such a thing is infinitely worse. It is the obvious duty of every Commissioner to see that no rate-payer is made to pay a pie more than he is bound to pay. I cheerfully accept and have always conscientiously performed that duty; but I cannot and will not on behalf of my constituents go the length of doing what is clearly an offence against the moral law, *viz.*, gaining for the rate-payer an advantage to which he is not entitled and robbing the Municipality of what is fairly its due. I would entreat you to look at this question for a moment, divesting your mind of all pre-possessions and prejudices. Suppose there is to be no revision of assessment from time to time, or suppose that rate-payers are assisted in the nefarious work of getting their houses under-valued and under-assessed, what would the result be? The Municipality would get a smaller revenue than it should, and would, therefore, have less money to spend. And what does that involve? why, our roads would be even worse than they are, our water-supply might fail us now and again, our drains would be left to crumble to dust for want of timely repair, our street and house conservancy would become so unsatisfactory as to make fever and cholera epidemics of much more frequent occur-

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rence and much greater virulence than at present. And note also that while a few gain, the evils enumerated above fall on all alike,—the rich and the poor, the innocent and the guilty. Surely we do not elect and get elected for bringing about so disastrous a state of things. Any attempt to rob the Municipality is an injury to the public at large, and an injury also to those that commit the robbery. What boots it that you fradulently gain a few rupees by way of house-tax, if you or those near and dear to you have their very lives imperilled by inefficient sanitation? Would you not far rather pay every pie that you are bound to pay, and insist on your representatives giving you better roads, purer drinking water, lights that burn more brightly and drains that emit less fetid smells than at present. I have no doubt you would, and I feel sure that such of the rate-payers as *improperly* complain of overheavy assessment, for I am quite willing to believe that the Municipal Executive may in many cases have unduly enhanced the assessment,—have never looked at the question from the points of view that I have suggested, *viz.*, the inequality in the evidence of taxation, the gain to the few involving a terrible loss to the many, and the disastrous consequences to the town as a whole. Of course, I know that what may be called the pocket-nerve is very sensitive in man; that when a man is made to pay more money than he used to pay he is not in a frame of mind to see things in their proper colours. But your representatives on the Municipal Board have to perform duties which affect the inhabitants of the entire city of Madras, and they are bound to do for you what you may not be willing to do for yourselves, and that is to see to it that while you are in no way injured, you are not allowed to injure others. And you have also in this connection to remember that unless the present revision yields a substantial increase of Revenue, it is highly

probable that the Government may insist on raising the rate of taxation to some thing like 20 per cent. Indeed, the great object that the Commissioners had and have in view in insisting on a thorough-going, careful, and honest revision of assessment is to prevent the necessity for an increase in the rate of taxation, which will add materially to the heavy burden that the poorer classes of the community are already groaning under. I have spoken at such length on this first topic that I must be very brief in regard to the second, and I am quite content to be brief, as some of the rumours that have reached my ears are such as I do not care to talk about,—such as relate to matters that I have no wish to expose in their naked hideousness. One device I am told is to say that anybody recommended by me is likely to follow my wicked example. In regard to myself, let me say once again that I am no more responsible for the revision than Government and the Municipal Act, the Municipal Executive, and a great majority of my fellow-Commissioners. And what we all wish for is a careful and honest system of re-assessment, not a system which like the proverbial net catches the smaller flies but lets the larger ones escape, but a system fair at once to the rate-payers and the Municipality.

Mr. Sundaram Shastri's Qualifications.

In regard to my friend, Mr. Sundaram Shastri, I venture to say that he will realise your highest expectations in the way of safeguarding your rights and protecting your real interests. He will do for you all that he *may* do as a man of probity and honour. But I fear I cannot go further and promise you that he will do anything improper even to retain your favour. Why, gentlemen, he would be most undeserving of holding the position of your representative on the Municipal Board, if he could bring himself to do anything improper or objectionable. You have

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in Mr. Sundaram Shastri, a man of an excellent physique, a man of industrious habits, a man of fearless independence of character, a man with no toleration for injustice or imposture. I do not, indeed, present him to you as a model man, for I know his defects as well as his merits, but I sincerely think that while his merits are such as to fit him eminently for being your representative on the Municipal Commission, his defects are only such as to make him get less enjoyment out of life than he might otherwise get.

Conclusion.

I thank you most cordially, gentlemen, for the kindness and patience with which you have listened to me, and I trust that the intelligent and educated portion at least of the rate-payers of this Division will see how grossly I have been misrepresented; how gratuitously slandered. And I most earnestly wish that you will use every effort in your power, not simply in connection with the coming election, but in connection with all future elections, to establish the method which has been so successful in the 3rd and 7th Divisions, the only method, in my opinion, calculated to promote the development of a real exercise of the elective franchise and of a healthy public opinion.

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At a meeting of the Municipal Commissioners for the city of Madras on the 28th September 1891, Mr. F. Rowlandson moved "That Government be requested to depute an officer unconnected with the Municipality to conduct the investigation suggested in para. 2 (1) of G. O. No. 11334 (Local and Municipal), dated 18th July 1891; also to depute the officer named by them in para. 2 (3) of the G. O., to hold the investigation suggested, and that in the event of adoption by the Commissioners of the suggestions to be made by these officers after such investigation, Government will be pleased to reconsider the order raising the Municipal contribu-

tion to Provincial Funds by Rs. 50,000." MR. RANGANATHAM in opposing the motion made the following observations:—

MR. PRESIDENT AND GENTLEMEN,—As I was in a state of health which prevented me from being present at the last adjourned meeting of the Commissioners on Monday, the 14th instant, I wrote a letter to the President stating that I should, if present, have moved an amendment to Mr. Rowlandson's proposition. As I am now present to carry out my intention, it is not necessary that my letter should be read. I am particularly anxious that my motive in moving an amendment should not be misconceived. I fully appreciate the spirit of fairness and independence which characterises the resolution moved by Mr. Rowlandson. I feel that it is intended to be a mild and respectful protest against the views expressed by Government. I feel also that Mr. Rowlandson is not prepared to call upon the Commissioners to commit themselves to any decisive opinion on the matters at issue, but that he leaves it and rightly leaves it to Government to show that their views are right. So far I entirely sympathize with Mr. Rowlandson, but I find I cannot consent to what follows the protest. You see that a request is made to follow the protest—a request that we have already made several times to that effect, a request that if made again, may elicit no more satisfactory response than heretofore. The wording of the G. O. in question is, I am quite willing to admit, somewhat indefinite and misleading. On a question of construction of the meaning to be put on a phrase or a clause, I should, as a rule, hesitate very much before joining issue with a person of such lawyer-like sagacity and high literary ability as Mr. Rowlandson. But, in this instance, Mr. Rowlandson's zeal to improve our financial condition seems to me to have led him astray. What is it that Government says in the heavy indictment against us, charging us with apathy, inactivity

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and obstructiveness; why, it is this and nothing more. A re-consideration of the matter of the Rs. 50,000 contribution to the Provincial Funds is out of the question, so long as we choose to be wasteful in expenditure. This is the gist and purport of what Government says. More cannot be inferred from this statement, that Government is willing to remit the grant, if we cease to waste money on costly establishments. I trow not. Bear with me, gentlemen, for venturing to ask you to consider a parallel case. Take the case of a father with a prodigal son. Suppose the father, anticipatedly advising his son to avoid waseteful expenditure, and advising in vain, should tell his son in a moment of anger, it is out of the question that I should leave my property to you so long as you are so improvident and extravagant, does it follow that the father by saying this binds himself to leave his property to his son in case the son learns to mend his way and to show more regard for money. No. I take the father to say this and nothing more to his son : "If you are extravagant, you will not inherit my property. If you cease to be extravagant, so much the better for you, but do not make the mistake of counting your chickens before they are hatched." As a quondam Professor of Sayer, I fear I may be accused of talking shop, but the question I am talking about is of sufficient importance to justify my incurring even that risk. To put the matter in a strictly logical form, something is said to be out of the question so long as something else exists. Mind you, it is so long as,—not only so long as a proposition of this kind is what logicians call a conditional proposition of the form if A is B, C is not D. In regard to this proposition you may infer from being able to assert that A is B that C is not D. You may also infer from the assertion C is D that A is not B. But it is illogical to infer that C is D from A is not B. This exactly is what Mr. Rowlandson attempts to do. Govern-

ment says if you are extravagant, the Rs. 50,000 grant question will not be re-considered, and we are asked to believe that if we are not extravagant, the question of the grant will be re-considered. May we not by the time we get rid of vice contract another, and why should we assume the Government has put before us all the reasons for refusing a remission. One reason, and that a very sufficient reason has been given, and other reasons may be found if occasion should arise for finding them. One more illustration in regard to this point, gentlemen, if I have not already made my meaning clear. The state of the weather and the agricultural condition of the country around Madras would justify the statement that the harvest will be poor as long as the rains hold off. Does it, however, follow that if the rains do not hold off, the harvest will be abundant. Why, gentlemen, the crops may suffer quite as much by excess of rain as by defect, and if during the next three months the flood-gates of Heaven should be opened, and the country be deluged by heavy and incessant down-pour of rain, the ryots would suffer, perhaps more by absolute dearth than by a cessation of rain. This illustration reminds me of one other aspect of the question. The Municipality is now suffering from a financial drought. If we follow the advice of Government, if we set our house in order and save every pie that may be saved, if we find that our office work can be efficiently conducted with half the money that we now spend on it, why, then, Government may turn round and say, and they are entitled to say it, "you have a plethora of funds now, and you ought to help the Provincial funds with even a larger contribution than Rs. 50,000! I see no escape out of the dilemma so long as Government is not inclined to be more liberal towards this Municipality than they have repeatedly shown themselves to be. This is not the first time that Government refuses the remission. On former occasions the refusal was con-

veyed to us in simple and unmisleading terms. On this last occasion, however, it looks as if the statement of some sort of reason was considered necessary, and such a reason has been couched in terms that seems to hold out a hope that was never before held out. Now, gentlemen, I would entreat you seriously to consider whether it is likely that refusals of an absolute, unconditional character are likely to be followed by a refusal which promises the granting of the thing refused if something else is done. This seems to me very improbable. I take it that it simply means this and nothing less: you are constantly asking the Government to make a remission. What business have you to do this when it is in your power to earn this amount, and much more than this amount, by doing your work with greater vigilance and efficiency. That in plain words is what I take to be the meaning, though, as I have already said, the phraseology employed, is somewhat ambiguous. On this aspect of the question, I would urge upon your attention the utter and absolute improbability of your showing us a way to improve our income after making conditional promise of granting remission. The President, in reply to my letter very positively remarked that you have shown me great indulgence by listening to me patiently so far, but there is one other aspect of the question on which I must say a few words before I conclude. The concluding words of Mr. Rowlandson's resolution put us once again in the attitude of supplicants before Government, and that is an attitude I would award in every capacity—whether as an individual, or as the member of a composite body, and it does seem to me somewhat unreasonable that we should in the first part of the resolution challenge Government to show that they are right, and that in the second part we should repeat our request made any number of times already and refused as many times, that the heavy contribution of Rs. 50,000 be remitted. I would

not ask for a favour when I put myself on trial; I would not in one and the same breath say,--teach me to earn more money, and give me back what you have chosen to take from me. Let Government teach us to earn more money than we have been earning, and I for one would feel deeply thankful for the lesson, but I am not prepared to stand in the undignified position of a person who begs even after he is severely rated for begging,—as one who is willing to be condemned as wasteful and improvident if only he may by submitting to such chastisement improve his finances. A few more words, gentlemen, and I shall be done. Perhaps, Mr. Rowlandson only means to advise us to adopt a skilful method of outwitting Government. Government have hitherto refused in an unconditional manner. Now for the first time they task in what seems very like a condition. Let us take advantage of the error and press our claims on Government once again with due loyalty and submission. This mode of undertaking the resolution may be very far from Mr. Rowlandson's intention, but it is a possible view. In regard to this view I shall say very little, because it does seem to me to be a very belittling mode of considering the situation. It is to assume that Government descends so low as to ask us to do what Government thinks we have failed to do for a consideration, the remission of Rs. 50,000. It would also mean that we are prepared to adopt all changes that Government may suggest, provided this remission is granted. This looks inconveniently like a bargain, and I would put neither Government nor the Municipal Commissioners for the city of Madras in the position of parties in such a bargain. Are we to tell Government—you say you will not re-consider the question of the contribution unless we do certain things,—we are prepared to do what you want us to do, but mind you, we expect you to re-consider a question that you must have got tired of considering, and to give in a

more satisfactory answer than you have yet done. With these remarks, I beg to move that the concluding sentence of the resolution moved by Mr. Rowlandson containing a request about the grant of Rs. 50,000 be omitted.

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(3)—THE MUNICIPAL VOTERS' ASSOCIATION.

Rai Bahadur P. RANGANADA MUDALIAR, M.A., spoke as follows, at the last of the meetings for the formation of Sectional Associations in Division II, held at the premises of the Vizianagaram Girls' School in Mint Street, on Wednesday, the 29th August 1888, at 6-30 P. M. :—

GENTLEMEN,—On behalf of Mr. Cunniah Naidu, who did the work of convening this meeting, I thank you for the great kindness you have shown and the interest which you manifest in the Municipal work, by your attendance here this evening. I am glad to be able to announce to you, gentlemen, that the Association which you are going to form this evening will be the last of the ten Sectional Associations formed in the Second Division. It is just possible you may have heard from other sources something in connection with the origin of these Associations, but I think it will not be out of place for me to give you a brief account of the way in which these Sectional Associations have come into existence. It was my idea, for several months past, to have some means of bringing the rate-payers together for the purpose of discussing Municipal questions and for the purpose of acting unitedly in regard to the exposure of Municipal blunders and Municipal grievance. But I was not in a position to put my idea into a practical form until when, some time ago, I heard that a meeting of all the Municipal voters of the Second Division in Madras was convened at Pacheappah's Hall for the purpose of forming a general association of Municipal voters. I was unfortunately not able to be present at this meeting ; but when

I heard of this movement, it struck me that the time had come for realising my dream. This meeting, which was convened some two months ago, appointed a strong committee of about twenty men, and the business entrusted to the Committee was to draw up a practical scheme of work in regard to the formation of these associations. I was one of the gentlemen appointed to serve on this Committee; and at the first meeting of the Committee it was agreed unanimously that the best practical method of having a General Association of Municipal voters of the Second Division was not the method that at first suggested itself, namely, the method of making all the 950 voters form the Association, but the method which it is now intended to carry out, and which I shall briefly explain. The plan adoped is, in the first place, to divide the Second Division into ten parts. This has been done with the help of the Municipal division into three wards, *i. e.*, North ward, South ward, and centre.

Mr. Ranganada Mudaliar, after giving in detail the geographical positions of these wards and the Sectional Associations that were formed, continued :—I shall next proceed to tell you how it is intended to work these Associations, and how a general association is to be formed out of these Associations. The rules in connection with these associations will be submitted for your consideration at no very distant date. It is proposed that the ordinary business of each Sectional Association should be conducted by a Committee,—a Committee of 7 or 8 or 10 members according to the numerical strength of the Association—and a Secretary and a Chairman. These members of the Sectional Committee will hold office for a term of years to be determined by the rules. Of course, it will be an undesirable thing to change the Office-bearers too frequently. It is very desirable that the men who show their interest in the

work by coming forward to do it should be allowed sufficient time to do their best, before they make room for others. It is, however, not desirable to keep the same office-bearers for more than three years. You know that a Municipal Commissioner has his term of office for three years, and the same plan might be adopted here also. The question as to the term of office is a matter of detail. What I want you to understand is that the ordinary business of these Sectional Associations is to be conducted by a Committee consisting, on an average, of 9 men, one of whom will be the Secretary and another of whom will be the Chairman. When all the ten Associations are formed, there will be ten Sectional Executive Committees. It is intended to combine these ten Executive Committees into a General Committee, and to call that united body by the name of "The General Committee of the United Municipal Voters' Association." While the ordinary business of the Sectional Associations is conducted by the Executive Committee of the Associations, it will be understood that whenever any question of sufficient importance presents itself for discussion, and whenever any Municipal question affecting the interests of all the Municipal voters in the Section is to be considered, a meeting of the Municipal voters of the Section will be convened by the Executive Committee, and whatever steps are resolved upon at this meeting of all the Municipal voters of the Section, those steps will have to be carried out by the Executive Committee of that Section. Similarly, the general Committee of the United Municipal Voters' Association will carry out the ordinary work of the General Association of Municipal voters, but if from time to time, it is found necessary and desirable that there should be a general meeting of all the Municipal voters of the Division, it will be the duty of this General Committee to convene such meeting, and the resolutions of the entire body are to be given effect to by their General Committee. Now this

plan of forming Sectional Associations and Sectional Executive Committees, and then combining the Sectional Committees into a General Committee, commended itself to me, as it commended itself to other gentlemen, as the *most satisfactory* and the *most feasible* plan. I shall explain myself in regard to the epithets I have employed, "*satisfactory* and *feasible*." I say it is the most satisfactory method, because there are but two ways in which the entire body of Municipal voters can be made to take an active part in the work I have described. One of these is to have, from time to time, meetings of all the 950 voters. This may seem a small matter in theory, but I am perfectly sure it will be a very hard matter to work it out practically. I think I may safely say that it will be impossible to get the 950 votes together; and not only will it be difficult to get them together, it will be still more difficult to make them do the work of discussing, in a quiet, cool, deliberate manner, important subjects that may have to be considered; but it will be altogether impracticable to turn out any efficient or satisfactory work. Well, if this method will not do, what is the only other course left open? If 950 voters cannot be brought together to do the work satisfactorily, you can get a smaller body to do the work. The object of having the work done by the entire body is evidently this,—that whatever representation goes up to Government or to the Municipal authorities should carry with it that weight and that authority which belong to the entire body of the Municipal voters of the Division, and which do not and cannot belong to any particular fraction of them. You cannot get 950 people to work together, and yet you would wish that the representations that go up to Government should possess all the weight and influence that belong only to this entire body of Municipal voters. There is a way of securing these apparently irreconcilable benefits. One obvious method of meeting this difficulty is to get these 950 peo-

ple in some way to appoint a smaller body of 90 or 100 men to act for them and in their behalf. Now, if this smaller body of 90 or 100 men can be actually elected by the 950 Municipal voters, and if, on being so elected, they are invested by the 950 voters of the Division with authority to act in their behalf, then the work done by the 90 or 100 representatives, and the representations made by them will be entitled to all the weight and all the validity that would belong to the work done by the entire body of Municipal voters. How is this body of representatives to be appointed? There seem to be two modes by which 90 or 100 representatives could be appointed: one mode is to ask each of the 950 voters to appoint 90 or 100 of their number. I think I need only state that this method is grossly absurd. Imagine each Municipal voter having to appoint 90 or 100 representatives. There are occasions when we are called upon to choose only one or two representatives. We know from painful experience that, even when our choice is limited to one or two, we often go wrong—seriously wrong. We often fail to choose the right man, either because the right man has not come forward, or we do not feel inclined to appoint the right man for a variety of reasons. Well, I say if there are such chances of error in electing one or two men, only imagine what the chances of error will be when each Municipal voter has to appoint 90 or 100 representatives! That is not the only disadvantage attending this method. Granting that each Municipal voter will possess the experience, and the soundness of judgment required for making such a numerous selection of representatives for the Division, it seems to me that it is a somewhat haphazard sort of method. What we require is not simply that there should be 90 or 100 men who could be said to represent the 950 voters, but that these men should feel a local interest and possess the local knowledge required for carrying on the work of the entire

Division. In other words, you want the 90 men to be taken, not all from one class, but from all classes; and you want a majority of them to be educated men. Further you want men from all parts of the Division, men who can speak with authority on the Municipal wants of each particular street in the Second Division of the town of Madras. It seems to me that this object is best secured by the plan that we have determined to adopt, namely, the plan of forming Executive Committees for the Sectional Associations. These Executive Committees may properly be held to represent the sections to which they belong and if all the members of the several Sectional Committees are brought together into a General Committee, a General Committee which may claim to represent the entire body of rate-payers, then in such a General Committee, I think you will find the local knowledge and experience that I lay so much stress on in addition to the representative character that we have to secure. Now, gentlemen, I have explained to you, in a general way, what is intended to be done, and also what portion of that work has been already done. I have told yon that it is intended to form 10 Sectional Associations for this division, and when, that is done, to put all the Executive Committees together into a General Committee and to entrust this General Committee with the ordinary work of the entire division. You may be inclined to ask what ordinary work has this General Committee to do? If the Division has been divided already into ten Associations, each of which has a Committee of its own, what is there for the General Committee to do? When the rules for the conduct of business in these Committees are placed before you, you will find that there is a sufficiently fair indication in these rules of what the Sectional Committees may take an initiative in and may carry out, and also what work the Sectional Committees will have to refer to the General Committee

for final disposal. Any question of a purely local character affecting one particular locality in a Section could be disposed of in the Sectional Associations. But all questions of a general character which affect one Section as much as another, will have to be finally discussed, examined and disposed of by the General Committee. Of course, each Sectional Committee will find itself fairly represented in the General Committee by the members of its own Executive Committee. Each Sectional Association will have a very fair chance of its opinions being advocated, of its wishes being made known and of its grievance being brought to the notice of the General Committee. What affects the whole of this division ought not to be determined piecemeal, so to speak, by Sectional Associations. It will never do for the Committee of one Sectional Association to say in regard to a question affecting this whole Division that this course will be beneficial, and then for another Sectional Association to say of the same course that it is not beneficial. In fact, if the several Sectional Associations be at cross purposes in the way I have described, these Sectional Associations will, in course of time, lose all influence and sink low in public estimation. It is necessary to leave questions of any great magnitude, questions affecting the whole of the Division, to the General Committee. When the General Committee so constituted thinks, in its representative capacity, that it can deal with the question, it will do so, but if the General Committee is inclined to think that the question is one which ought to be considered by the entire body of the Municipal voters, and that any representation made to the authorities should be made not by the Committee, but by the whole body of voters, the procedure to be adopted is for the General Committee to call a meeting of the whole body of voters and submit for discussion a petition or memorial carefully prepared by the General Committee. Gentlemen, I think it is

not necessary for me to dilate at any considerable length upon the advantages that are likely to accrue to the Municipal voters and other inhabitants of the Division, if the Sectional Associations that we have formed can bè made to work on the proper lines, and Municipal voters can be made to acquire a proper sense of their duties and responsibilities. Of course, gentlemen, there is no use in forming any number of Associations, unless some, at least, of the members of such Associations feel themselves bound to put their shoulders to the wheel and undergo that self-sacrifice and labour which are absolutely necessary for any public work being done in a really effective way. With reference to most of these Associations, I am in a position to say that they possess all the requisites; they possess wealth, they possess social position, they possess intelligence, and they possess sufficient education. If they possess all these qualifications, there is one thing more wanted to make them really useful bodies, and that one thing is an earnest, active desire to do good to themselves and to the community to which they belong, for I say, this is a question which can be looked at from a purely self-regarding point of view. What I mean is this? If you do good work on these Committees, it is not simply that you are helping others, but you are helping yourselves, for every convenience and every improvement that you secure for the benefit of others, you secure for your own benefit; so that even though you may not be prepared to work from disinterested motives you have a sufficient stimulus for exertion in the fact that you are helping yourselves, if you help others, that is only a necessary incident of the situation. Gentlemen, I shall conclude my remarks. I am not in a proper state of health this evening; what has enabled me to come here this evening and to take an active part in the work you have to do is the feeling that the work that has been commenced is about to be brought to a conclusion, so far as the first phase

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is concerned. I trust that each and every one of you will use his best influence with the Municipal voters of your section that have not been able to be present themselves this evening, and to induce them to join the Association. If only there are men willing to work, the amount of benefit that will accrue in the vital matter of public health and public convenience, is simply incalculable. Another circumstance that ought to give us some encouragement, is that if, at the end of, say, five years from the present moment, we are called upon to give a history of what we have done, and the only answer we are able to make is "History, we have none to give," such a confession may be made without shame, for it is said that happy is the nation that has no history. The work that you have to do is not the sort of work that history will care to chronicle. You have to work in a quiet, humble way; to look about you and around you for small evils to be remedied, small wrongs to be righted, petty injustice to be put down, and oppressive action on the part of Municipal subordinates to be resisted. There may be nothing great or glorious in such work, but it is none the less good and useful work. And the work of these Associations is not work for two or three or even fifty years, but it is a work that ought to be done so long as the City of Madras is in existence. If you bring yourselves to feel that the work must be done at any cost, you have plenty of time to do it in your whole life-time. Future generations may be able to do the work more effectually than we, but let us do our duty by making a very humble beginning. I know that the beginning we make is a small beginning; but there is comfort in the thought that even great things have had but small beginnings. I trust that the very small beginning we make this evening will lead to the growth and development among us of the best qualities of citizenship.

PART IV.—MISCELLANEOUS.

(1)—THE STATUTORY CIVIL SERVICE OF INDIA.

Rai Bahadur P. RANGANADHA MUDALIAR, M. A., tendered the following evidence before the Public Service Commission on the 7th February 1887.

I am a Master of Arts of the Madras University, and Professor of Mathematics in the Presidency College. I have been in the Educational Department for the past 21 years. I am a Fellow of the Madras University and have been frequently an Examiner. The existing system of appointing Natives as Statutory Civilians to posts reserved for the Covenanted Civil Service has caused general dissatisfaction. The disapprobation is due not so much to any objection to the principle of admitting natives to such posts except through the door of open competition, as to the methods of nomination now in vogue. With respect to the appointments made in this Presidency, I find it difficult to discover any definite principles governing the methods employed. At one time the appointment is given to a person of high birth, but of ordinary educational attainments; at another time, to a person in no way superior to many others in birth or ability or attainments, but apparently on the ground of his being a member of a certain race or nationality; then again an examination is held, but the person chosen is not the one found to be the best in the examination, but somebody else. There have also been cases in which the appointment seems to have been a reward for the merits of the father and not those of the son. Rightly or wrongly, there is a wide-spread impression that appointments to Statutory Civil Service depend on personal influence rather than on personal merit. The existing methods of nomina-

tion completely ignore the claims to promotion of men who after 20 or 25 years of meritorious service, must feel it a humiliation and an injustice to be made to serve under a Statutory Civilian much younger than themselves and possessing no higher qualifications than they do. No amendment of the *Statute* is, in my opinion, needed for remedying the defects of the existing system. In overlooking the claims of men who have rendered valuable service to the State, in appointing young men who have just completed their academical career, and in making birth a more important factor than educational attainments or acknowledged efficiency in the discharge of responsible duties, the words of the Statute seem to me to have been wrested from their proper intention and meaning. The words "proved merit and ability" should not, in my humble opinion, be so interpreted as to make 'merit' consist in good birth, and 'proved ability' consist in taking an ordinary Bachelor's Degree. I take it to be the intention of the framers of the Statute to provide for the promotion of men whose 'merit and ability' have been put to the test and not found wanting in actual service; and, if I am right in taking this view, the *Rules* framed under the Statute should be so modified as to meet the just claims of deserving men in the Uncovenanted Civil Service. The power of making nominations must, of course, vest in the local administration; but as some safe-guard against the perpetration of jobbery, I would make a minimum of fifteen years' service as an Uncovenanted Civilian a necessary condition of promotion, and leave it to the local administrations to judge of physical, intellectual and moral fitness. The various classes of men whose claims and aspirations have to be considered in determining the conditions necessary for admission into the Statutory Civil Service are,—(i) men who have given conspicuous proof of merit and ability in actual service; (ii) men of high birth who may wish to find useful and honour-

able occupation in the service of the State; (iii) men of distinguished educational attainments. As I understand the Statute, Class (i) have under it the best right of all to elevation to posts reserved for the Covenanted Civil Service. Political reasons may render it desirable that Class (ii), *viz.*, cadets of noble families, desirous of entering the public service, should be allowed an opening. Birth as birth is no guarantee of merit or ability, however much it may be a recommendation as to social fitness. I am of opinion that a military career is much better suited to the tastes and capacities of this class of men than administrative work; but, if any of them should prefer administrative work, the interests of the service, if not even-handed justice to all classes of the community, require that they should, before being invested with responsible functions, be sufficiently trained and tested in the Uncovenanted Civil Service. In regard to Class (iii), it is my opinion that open competition is the proper door for them; and such of them as are unable to compete, whether in consequence of poverty, or of age limit, or of caste prejudices should bide their time and fight their way upwards through the ranks of the Uncovenanted Civil Service.

I shall begin with an enumeration of the main difficulties that Indian candidates for the open Competitive Examination in England have to contend against. The first and greatest difficulty is the limit of age. Many young men, possessing the requisite intellectual qualifications and pecuniary resources, are disabled from competing by the maximum limit of age being so low as nineteen. The records of the University of Madras show that during the last fifteen years the average ages of candidates for the First Examination in Arts and the B. A. Degree Examination were 19-6 and 22 respectively. No Indian candidate can compete with any chance of success unless he is a graduate well above the average of graduates and

unless he has, after taking his Degree, at least six months for special preparation. The present limit will not disqualify First Arts men, but First Arts men have not a ghost of a chance against their European competitors of the same age as themselves.

The next great difficulty, particularly in Southern India, is caste. For years to come, many young men, who have taken high Degrees in the Indian Universities and who possess wealth enough to undertake the journey to and residence in England, will be prevented from competing by the fear of losing caste on their return from England, more especially as the terrible penalty of being thrown out of caste will have been incurred in vain if they are not selected. I know that the problem of caste is one that the Indians must solve for themselves. Yet it seems to me to be the obvious duty of the State so far to lessen the difficulty as, in the first place, to demand the sacrifice only in exchange for certain good, and in the next place to get the best men it can for the service by minimizing the deterring influence of caste. Under the present system, the necessity of incurring a heavy expenditure of money on the mere chance of passing an examination in which the competition is so keen is another difficulty. People who are unwilling to throw away money on a mere chance may yet be willing to buy the certainty even at a much greater cost. Parents are often deterred from sending their sons to compete in England for the Indian Civil Service by the fear that in the event of their not being selected they are liable to place themselves in the midst of injurious social and moral conditions and to return home with an impaired health and vicious habits, and with all prospect of their leading useful and honorable lives entirely cut off.

These difficulties and disadvantages may sensibly be reduced, if not entirely removed, by making the following changes :—(1) raising the limit of age from 19 to 22 ; (2)

holding simultaneously examinations in England and India; (3) establishing scholarships and allowing passage-money to the successful Indian candidates. In regard to the necessity for raising the limit of age, I shall say no more than that experience has abundantly shown the present limit of 19 to be virtually prohibitive. Southern India has as yet produced but one Indian Covenanted Civilian, and he, I fear, had his life cut short by the terrible strain exercised on his mind by the requirements of the Competitive Examination. Raising the limit of age will not only enable a large number of both European and Indian candidates to compete—and the greater the number to select from, the better will the selection be,—but it will also secure the very desirable result of allowing men, who have gone through a public University course either in the United Kingdom or in India, to present themselves as candidates. There is one other benefit I would here point out, and that is the great gain to India of escaping the danger of having important administrative work and criminal jurisdiction placed in the hands of impetuous and inexperienced young men only a year or two after they had got out of their teens.

As to holding simultaneous examinations in England and India, I have already stated the main difficulties that render such a course necessary. Even the few who are able to compete in spite of the present limit of age are held back by the apprehension of losing money on an uncertain venture, and what is even more serious, the risk of incurring social stigma and sundering the ties that bind them to their kith and kin. Add to this the possibility of their not being among the few selected candidates and the perils and temptations attendant on the situation of a youthful foreigner in London, and the discouraging circumstances are enough to account for the fact that Indian candidates are so few and far between. The present limit of age and the necessity of

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going to England prior to the examination, amount, in the case of Hindus, to a prohibition from entering the Covenanted Civil Service on a footing of equality with Europeans. What is the value to be attached to the concessions of a privilege on terms which render it almost impossible to enjoy the privilege? It will be far more in harmony with the British sense of justice and fair play to declare openly that Indians are debarred from entering the Covenanted Civil Service than to impose conditions which raise such insuperable barriers. The existing system is keenly felt by Indians to be a policy of keeping the word of promise to the ear but not to the hope, and surely it is time that this semblance of justice should be done away with, and a remedy plain, less pretentious but more effectual in making the privilege so generously conceded a reality, should take its place.

I do not purpose answering in detail all the objections that may be urged against the proposal of holding examinations simultaneously in England and India. The main point seems to me to be this. Is it or is it not necessary to hold the examination in India to give the Indians a fair chance of competing with the Europeans? If it is necessary, all objections against the simultaneous examinations dwindle into nothing in contrast with the grave duty of rendering justice to the subject millions. It is asked whether the examination is to be held in one common centre for all India, or whether there should be one for each province. My answer is that a common centre like Bombay will serve the purpose best. The *vivâ vocé* part of the examination is urged to be an insoluble difficulty. If no other plan were feasible the examiners in England could come down to Bombay and conduct the *vivâ vocé* examination there. Or competent Anglo-Indian examiners might be associated with examiners in England. Or the *vivâ vocé* examination might be conducted in India, and the results transmitted

for valuation to the examiners in England. And further I see no impossibility in setting such papers as would render a *vivâ vocé* examination unnecesssary. There is a still greater difficulty suggested. It is held that the result of holding examinations simultaneously will be to compel the selection of a larger number of Indian than European candidates, and that such an eventuality should be guarded against in view of the necessity for maintaining a sufficiently numerous staff of European officers to meet the exigencies of a political crisis. It is my firm conviction that when the limit of age is raised to 22, the number of successful European candidates will always largely exceed the number of successful natives. If, however, it should be found that the numbers tend to equality, it would then be time to abolish the Statutory Civil Service, liable as it is to abuse whether in the hands of the local administrations or of specially appointed boards. And if even after this change is made, the balance is not maintained, there is the simple remedy of limiting the number of Indians to be selected to one-half the total number required.

In answer to (c) of Question 4, I would venture to suggest that the value assigned to Sanskrit is inadequate. Most European candidates will be in a position to take up both Latin and Greek, whereas a Hindu candidate can take up only Sanskrit. And great as is the educational value of the classical languages of the West, the value of a knowledge of Sanskrit to a Hindu scholar or a Hindu judge is simply incalculable. The debt that philology owes to Sanskrit should never be forgotten; and there lie imbedded in Sanskrit works vast stores of poetical imagery and philosophical thought that can bear comparison even with the rich literary legacy bequeathed to modern Europe by ancient Greece and Rome.

It is clear from the drift of the foregoing paragraphs that my answer to (1) of Question 5 is that the examinations

should be identical, and to (2) of the same question that Bombay should be the common centre for India. I further hold that the candidates should compete with one another and be arranged in order of merit, until it is found absolutely necessary to rule, for political reasons, that only a certain number of appointments shall be competed for in India. The principle that should regulate such appointments is the principle of equality. So long as the Statutory Civil Service is retained on the line advocated by me, one-third should be the maximum limit of natives selected on the results of the open competition. When that service is abolished, the limit should be raised to one-half. In answer to (4) of Question 5, I am emphatically of opinion that the apportionment should not be regulated with reference either to the territories of the several administrations or to the principal religious sects. I am opposed to protection as much in the sphere of government as in trade. I doubt whether it is consistent with political neutrality to aid the weaker provinces against the stronger, nor does it seem to me to be consistent with religious neutrality to confer exceptional advantages on the backward religious sects to the detriment of the more advanced.

My answer to Question 6 is, most certainly, yes. I feel that to require the successful candidates to proceed to England to complete their training might shut out many Indians from competing, but I think it highly desirable that the Native candidates should join an English University. I would award scholarships only to such as comply with this condition. The passage money is enough to put the European and Indian candidates on a par. I view the scholarship in the light of the achievement of a very desirable end *viz.*, intercourse with the under-graduates of an English University and the unconscious assimilation of ideas and habits resulting from such intercourse. In answer to Question 7, I submit that the young natives, obtained under the

existing system of open competition in England, are not the best as regards character and capacity who could be obtained under any system. They are not the best for the sufficient reason that the low limit of age only lets in a few precocious young men whose minds grow fast up to a certain pitch and then cease to grow. In regard to the Madras Civilian already referred to, I admit he was a prodigy; but as Professor at the Presidency College, I have had under my instruction many pupils of a higher capacity and a stronger character than his.

In regard to the recruitment of the Uncovenanted Service, I think that only Natives of India should be eligible; and my reasons are,—(i) that the children of the soil have a prior right to all that they are fit for consistently with the maintenance of British supremacy; (ii) that it would be a political evil to introduce into the Uncovenanted Service Europeans of an inferior stamp, as tending to lower the prestige enjoyed by the higher European officials for superior intellectual and moral fitness; (iii) that where efficiency is equal, Native agency is cheaper than European; (iv) that in case Europeans are declared eligible, it is impossible to provide checks against jobbery. A European head of a department may easily hold the scales even as between natives, but he cannot be altogether free from bias as between a member of his own race and a native; (v) that the appointments reserved for Europeans in the Police, the Salt, the Forest and the Abkari Deparments are alleged to be such as natives are unfit for, and that this principle of unfitness is the right principle to follow in making such reservation. I think it desirable that the Uncovenanted Service should be divided into two Sections,—the higher and the lower. I am not in favor of a Competitive Examination for either service. Nomination, governed by rules in regard to general educational attainments and special fitness for different branches of work, appears to me to be the best

method. So long as the necessary conditions are fulfilled, I would make no distinction between persons residing in different territories. As according to my proposal, members of the Uncovenanted Service will obtain appointments reserved for the Covenanted Service only after at least fifteen years' service, I think it a hardship that the pay should be cut down to two-thirds of what a Covenanted Civilian would draw in the same post. Such Uncovenanted Civilians will very rarely reach the top of the ladder; and if they do, it is but for a short time they will remain there.

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(2) THE INDIAN COUNCILS ACT REGULATIONS OF 1892.

What does "A Majority of Votes" mean.

The following is the Memorandum of Rai Bahadur P. Ranganadha Mudaliar, M. A., on the above subject :—

At the first meeting of the Municipal Commissioners for the purpose of electing a person to be recommended for nomination to the Legislative Council, it was ruled by the President of the Municipal Corporation that 'a majority of votes' should be taken to mean *more than a half* of the votes given by the Commissioners present. Somehow the idea got abroad that a majority of votes in Rule V. (*a*) should have the same meaning as "the majority of votes" of respresentatives to be appointed in Rule V. (*c*); and the essential point of difference between the bodies dealt with in Rule V. (*a*) and the bodies dealt with in Rule V. (*c*) was thrown into the background. The decision was made to turn on a majority of actual votes according to the President's ruling and a majority of possible votes according to the Solicitors consulted by the President. There is, however, a third view of the question which seems to me

to deserve consideration. The view I hold is that the expression "a majority of votes of the Corporation" means nothing more and nothing less than what has always been understood by a majority of votes in working the Municipal Act, and what the Commissioners have been accustomed to treat as a 'majority' in the conduct of business, including the business of elections. It is laid down in Section 72 of the City of Madras Municipal Act that "all acts authorised to be done by the Commissioners and all questions authorised to be decided by them shall, save as provided in Section 34, be done and decided by a majority of the Commissioners present and voting at a General or special meeting." The word *present* implies that absent members have no right to vote, either by proxy or by means of voting papers transmitted by post. The word 'voting' clearly means that even among those present, only those are to be counted who actually do vote. Between these two words *present* and *voting*, the view suggested by the Solicitors of the Municipal Commission falls to the ground. Section 34 makes it incumbent on the Governor in Council to remove the President from office, "if such removal is recommended by a resolution in favour of which not less than twenty-five Commissioners have voted at a Special General meeting." What a *Special General* meeting is, if the meetings held by the Commissioners are either *General or Special* I leave it to those who drafted the Act to say. It is abundantly clear from the proviso in regard to Section 35 that a majority of votes can mean *for the Commissioners* nothing else than what they have treated as a majority for many years past under the Act and the bye-laws framed under the Act. There is but one case in which the majority is fixed at 15 out of a possible 33. (*Vide* Section 35.) The obvious inference is that in all other cases the word 'majority' is to have its meaning determined with reference to the bye-laws and to established custom The meetings held in connec-

tion with the election of a person to be recommended for nomination to the Legislative Council may be held to be *special* meetings, but the same procedure is laid down in the Act for a *special* meeting as for a *general* meeting. The question is thus reduced to the comparatively simple one of considering what procedure in regard to voting by ballot is binding on the Municipal Corporation of Madras. It seems to me that the procedure adopted and followed by the Corporation in the matter of the election of the Standing Committee is the procedure that should govern the elections in every case. First, let me lay stress on the fact that any body established by law must conduct all its proceedings at a meeting in accordance with the law to which it owes its being, and that any proceeding at variance with such law is *ab initio* illegal. The President's ruling was undoubtedly at variance with the Municipal Act as interpreted and understood for many years past. When several members of the Standing Committee have to be simultaneously elected, the method in vogue is to elect those that obtain the largest number of votes. Say seven members of the Standing Committee have to be appointed. Twenty-five Commissioners being present at the meeting, the votes may be divided among ten Commissioners. The first seven are chosen, irrespective of the fact whether the number of votes obtained is more than a half of the total number of votes given. I may observe in passing that when each Commissioner has seven votes at his disposal, he may vote for seven different persons or for any number less than seven, provided that he gives no more than one vote to each person. It would, in these circumstances, be absolutely impossible to determine the total number of votes with reference to which a majority of more than a half is to be calculated. On the occasion of a single vacancy in the Standing Committee, the Commissioners have had to conduct an election for filling up the vacancy. It has often

happened at such elections that three, four or more Commissioners are voted for. The person chosen is the person obtaining the largest number of votes, *i. e., Simple* majority. If out of 25 votes, the man at the top of the poll gets only 11, he is still held to be duly elected, though 11 is less than a half of 25. I need not enlarge on this topic as there can be no doubt in regard to the rules under which the Commissioners have always conducted elections. I contend that the Commissioners were bound by law to obey these rules, and that the President's ruling, requiring the Commissioners to adopt a method at variance with the Municipal Act and the bye-laws framed under the Act and sanctioned by Government, was *ultra vires* and illegal. Under Clause K of Section 61, the Commissioners have the power "to make, repeal, alter or amend bye-laws for the purposes of this Act," but no such amendment of the rules for the conduct of elections has been made by them; and as the President's ruling has had the practical effect of cancelling a bye-law and of altering the customary mode of procedure, I fear the proceedings of the last two meetings of the Commissioners must be held to be null and void.

It appears to me that the President's ruling was based on a misconception. It was assumed by him and a good many of the Commissioners that the instructions contained in Government Order, dated 12th April 1893, No. 32, Legislative, with regard to the manner in which the election was to be conducted by the Northern and Southern Groups of Municipalities and District Boards, were intended to apply and did apply to the elections to be conducted by the Madras Municipal Commission and the Senate of the Madras University. I hope to be able to show that they were not intended to apply to either of the statutory bodies above-mentioned. That they could not apply I have already endeavoured to establish. I conclude that those instructions were not meant to apply for the following reasons:—

(1) The absence of a Statement in the Local Government's Order to the effect that these rules should guide the election of a representative by the Municipal Corporation of Madras or by the Senate of the University.

(2) The very significant circumstance that no rules of this kind are prescribed for the guidance of District Municipalities and District Boards, in the matter of submitting the name of the person whom the Municipality or District Board proposes as a candidate for ultimate recommendation to His Excellency the Governor for nomination to the Legislative Council, or in the matter of appointing delegates.

(3) The fact that in the case of statutory bodies like the Senate of the University, the Municipal Corporation of Madras, District Municipalities and District Boards, the Act by which they have been brought into being and the bye-laws framed under the Act must and do contain rules for the conduct of elections.

4. That the class of 'voting delegates' is a class *sui generis*. They will be brought together for the purpose of giving effect to Clause V. (*c*) of the Regulations under the Indian Councils Act, 1892. They are not a corporate body or even an association like the Chamber of Commerce. Having no legal status except to the extent of discharging the special duty assigned to them, it was clearly necessary in their case to prescribe rules for the guidance of elections, and I am convinced that, in their case, a *simple* majority would not have ensured the election of the most suitable candidate among those recommended. The Order of the Local Government rightly insists on the ballot being repeated until the "voting delegates" elect one of the candidates recommended by a 'clear' or 'absolute' majority.

With regard to t[illegible] first point, I would add that para. 8 of the G. O., No. 3[illegible] contains instructions for guiding

the election of representatives in the case of the two groups of Municipalities. Para. 9 states that exactly similar rules will guide the election of representatives by the Northern and Southern groups of District Boards. If Government had intended that these rules should apply to the Municipal Corporation of Madras or to the Senate of the University, the addition of one more sentence similar in character to para. 9 would have easily given expression to such intention. But Government had no such intention, and could not, if it had such intention, be assumed to have made an omission of such importance. It is perfectly clear to my mind that Government intended the Municipal Corporation of Madras to be guided by its own rules, and could not legally make the Commissioners follow a different rule.

The second point urged by me needs no comment. The third point has been already sufficiently discussed. On the fourth point, I would take the liberty to state that if the election to be conducted on the 5th June next is to be governed and regulated by the President's ruling, the candidates must be proposed and seconded, and the principle of elimination described in bye-law 57 of the Senate of the University of Madras should be authoritatively prescribed. I quote only as much of the bye-law as is necessary for this purpose. "The ballot shall then be taken, and the candidate who has the smallest number of votes on a first ballot shall be withdrawn, and another ballot between the remaining candidates shall then be taken; and so on until the number of candidates is reduced to two, when the final ballot shall be taken." There may be no need to repeat the ballot until the number of candidates is reduced to two, as an earlier ballot may give one of the candidates a majority of votes as in the President's ruling, *i. e.*, more than a half of the actual votes. Votes given in favour of a person not proposed and seconded as a candi-

date, and votes given in favour of an eliminated candidate must be invalidated and rejected.

One more fact to which I would invite attention is the provision in Clause (*b*) of Rule V. in the case of associations not established by law. In their case it is distinctly stated that they should conduct the election "in the manner laid down in their rules or Articles of Association for carrying resolutions or recording decisions upon questions of business brought before the Association." It is reasonable to suppose that though an Association not established by law like the Chamber of Commerce is empowered to be guided by its own rules, a corporate body like the Madras Municipal Commission is not to follow its own rules, but to go in search of a new method based on purely fanciful analogies. This was the strongest argument urged, if I remember rightly, in favour of the President's ruling. The term 'majority of votes' is used in Rule V. (*a*) and also in Rule V. (*c*). The meaning to be put upon the term so far as Rule V. (*c*) goes, is explained in para. 8 of the local Government's Order. By *analogy*, the same meaning must be put on the term in Rule V. (*a*). By analogy, I understand a similitude of relations. There is no such similarity here as would justify an argument from analogy. The three clauses (*a*), (*b*), (*c*) of Rule V. refer to three distinct cases, the case of a body established by law, of a body not established by law but permanently existing, and of a body brought into existence for the performance of a special function and then ceasing to exist. There can be no analogy or similitude between Class I. and Class III. and the interpretation based on such analogy is at once illogical and illegal.

It is held that 'majority' can mean nothing but "more than a half." This is no doubt one meaning of the word 'majority.' In the case in which the whole number is divided into two parts, the *major* part is necessarily more than a half. But if the whole number is divided into three

or more parts, the majority is the number larger than the rest, *i.e.*, a relative majority and not an absolute majority. If this is not a correct and admissible meaning of the word 'majority,' the elections conducted by the Madras Municipal Corporation and by the Senate of the University during all the years that they have existed would become illegal. I quote below Webster's definition of the term.

1. The quality or condition of being major or greater; superiority; high rank; specifically, (*a*) the military rank of a major, (*b*) the condition of being of full age, or authorised by law to manage one's own concerns.

2. *The greater number*; more than half; as a majority of mankind.

3. (Lat. *majoris*) ancestors, ancestry [*obs.*]

4. The amount by which a greater thing or part exceeds the less; especially the number by which the votes for a successful candidate exceed those for other *candidates*; as, is elected by a majority of five hundred votes.

I have italicised the words 'the greater number' in 2, and 'candidates' in 4. So there is a majority, not necessarily more than a half, even when the number of candidates voted for is more than two; and the *greater number* is the number greater than any of the rest.

It is further said that the wording in Rule V. (*a*) is *a* majority of votes; and in V. (*c*), *the* majority of votes. Those who understand by 'majority' more than a half contend that 'a majority' is correct, and 'the majority' incorrect. The reason given may be thus illustrated. If the total number of votes is 24, any integer above 12 and below 24 would constitute 'a majority.' There are several ways of securing majority, and any one of those ways is indicated by *a* majority. According to this interpretation, 'the majority' is incorrect, as there is no single majority which could be called 'the majority.' All this proceeds on the assumption that 'majority' must mean 'more than a half.'

If it means simply the number greater than the rest or a simple majority, Rule V. seems to be worded correctly enough. 'A majority' is meant to indicate a *simple* or *relative* majority; and '*the* majority,' a *clear* or *absolute* majority.

What I have said in regard to the Municipal Corporation of Madras applies with even greater force to the Senate of the University. Bye-law 57 of the Senate deals with the "case of a contested election between more than two candidates for a paid appointment." The next bye-law governs "all other cases of election." According to this bye-law, "the candidate or candidates having the largest number of votes shall be elected." 'Majority' in this case cannot mean more than a half.

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(3)—THE FOUNDERS AND PATRONS OF PACHAIYAPPA'S INSTITUTIONS.

On the occasion of the Golden Jubilee of Pachaiyappa's College and Schools, celebrated on Saturday the 26th November 1892, Rai Bahadur P. Ranganatha Mudaliar, M. A., in proposing "the Founders and Patrons of Pachaiyappa's Institutions" spoke as follows:—

Mr. Chairman and Gentlemen,—I rise to propose a toast, the sentiment of which will commend itself to your hearts without any words of mine. Which of us here assembled—nay—which of us over the entire length and breadth of this Presidency needs to be told what incalculable benefits have been conferred on the Hindu community of Southern India by the Educational Institutions connected with Pachaiyappa's Charities? First and foremost ranks Pachaiyappa's College, of which I am proud to stand before you as a comparatively old alumnus in the days when as a High School it served the useful purpose of being a feeder to the Presidency College. Next come the

High Schools at Conjevaram and Chidambaram, both of which have done good work in diffusing the blessings of education in towns, held dear and sacred by the Hindu community on account of their historical and religious associations. These three Institutions are, as being the direct outcome of Pachaiyyappa's noble bequest, entitled to take the first place. But on an occasion of rejoicing such as this, I feel entitled to include under the designation of "Pachaiyappa's Institutions" all the schools under the management of the Trustees of Pachaiyappa's Charities. No argument is needed to show that neither the magnificent bequest of Chengalroya Naicker nor the benefactions bearing the names of Govindu Naicker, Srinivasa Pillai, and Ponnambala Pillai, would have been committed to the hands and entrusted to the keeping of those who are now administering them, but for the fact that they were the Trustees of Pachaiyappa's Charities. I say, therefore, that the Commercial School, the Industrial School and the Middle School are entitled to join in this public demonstration,—in these Jubilee rejoicings; and the founders thereof, Chengalroya Naicker and Govindu Naicker, deserve to be remembered along with Pachaiyappa. (Cheers.) They deserve to be remembered along with Pachaiyappa for this sufficient reason, and no better reason can be demanded, that each of them, according to the measure of his ability, followed the illustrious example of Pachaiyappa, and secured for himself a niche in that Temple of Fame, the hall in which we are now assembled,—a hall which will remain for ages an enduring monument to the good sense, the philanthropy and piety of Pachaiyappa, (Cheers)—of Pachaiyappa, whose noble and venerable figure seems to be looking down upon us with serene satisfaction. Gentlemen, in giving this public expression to the feelings by which our hearts are animated, we do but little in comparison with the great benefits that we have derived. We are only making what

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small return, what very inadequate return it is in our power to make, to those distinguished benefactors who passed away from this earthly scene many years ago. Well has the poet said:—

Can storied urn or animated bust
Back to its mansion call the fleeting breath;
Can Honour's voice provoke the silent dust;
Or flattery soothe the dull, cold ear of death?

No. Nothing that we may do or say will bring the departed worthies back to life, and enable them to see the sight before us with the eye of sense, and rejoice with that sweet and holy satisfaction which to their pure and generous hearts would be the highest reward that earth has to bestow. But none the less on that account,—rather all the more are we bound to unite our hearts and join our hands in pouring forth our tribute of thanksgiving and praise, and in doing, each to the extent of his means and resources, what would strengthen and develop the great educational work with which the name of Pachaiyappa will be for ever associated in Southern India. (Cheers). Gentlemen, permit me to say that I should count this public demonstration, and other public demonstrations of a similar kind to follow it in the years to come to be of but little worth, and of little efficacy, if they did not animate and impel some at least of our eminent, wealthy and enlightened countrymen to walk in the foot-steps of Pachaiyappa, and to enrich these foundations with large and liberal contributions. (Cheers.) While on this subject, I have to discharge a pleasant duty that has been assigned to me by the Trustees of Pachaiyappa's Charities. I have been asked to use this opportunity for publicly announcing some of the liberal donations that have been made to the Trustees of Pachaiyappa's Charities in connection with the Jubilee. Of course, I do not mean to read to you all the names in the list, but I am bound to mention the most im-

portant of them. (Here he mentioned some of the donations promised or given, and laid special stress on a donation of Rs. 4,000 from a native lady.) And while asking you to cherish with love and gratitude the memories of Pachaiyappa, Chengalroya Naicker, Govindu Naicker, Srinivasa Pillai and Ponnambala Pillai, I must not omit to call your attention to the invaluable services rendered to the cause of native education by our distinguished patrons,—the late George Norton, and John Bruce Norton. How the first of them, George Norton toiled for years assiduously and unselfishly to recover a portion of Pachaiyappa's estate from the executors by carrying through to a successful issue a cumbrous and protracted law suit and to bring about the establishment on a solid basis of Pachaiyappa's trust—and how the second of them, John Bruce Norton, year after year and for many long years, helped the Trustees with wise counsel and gave them the benefit of his sound judgment and wide experience; and how he used to grace this hall with his presence on the occasion of the annual gatherings for the distribution of prizes, and to invest that ceremony with a peculiar attraction and dignity by his powerful eloquence and his unflinching advocacy of native interests, —(Cheers). These, gentlemen, are things, the memory of which the Hindus of Southern India will not willingly allow to fade or pass away from their minds. Gentlemen, I will not tax your patience any longer. I call upon you to respond to the toast which I have the honour of proposing, with hearts filled to overflowing with love and reverence and gratitude,—a toast befittingly embodied in the simple words:

"To the memory of the founders and patrons of Pachaiyappa's Institutions."

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(4)—THE RESTITUTION OF CONJUGAL RIGHTS.

From Vice-President, Madras Graduates Association, to the Chief Secretary to Government, Madras, dated 2nd October 1887.

In reply to G. O., No. 1427, Judicial, dated 4th July 1887, I have the honor to submit the following observations :—

The alterations suggested in the law relating to the restitution of conjugal rights have in general my approval and sympathy. Such Hindus as have had the benefit of a sound English education will readily approve of the changes indicated in the paper on this subject from the Government of India. But in a country like India the wishes and feelings of the ignorant masses should neither be ignored nor lost sight of. Personally, I should have no objection to setting aside and annulling all such provisions of the Hindu law as have been found by experience to hamper individual liberty or obstruct social progress, and I have no doubt that such a doctrine in the hands of an earnest preacher will soon find a following "fit though few." But I feel convinced, however, that a large majority even of educated Hindus will oppose such radical changes, and will approve only of those reforms which, in their opinion, involve no breach or violation of the Hindu law and of Hindu usages and customs.

I shall arrange my remarks under the following heads :—

(1) Dissolution of marriage.

(2) Judicial separation or divorce.

(3) Imprisonment as a mode of punishment for non-compliance with a decree for the restitution of conjugal rights.

(4) The way in which a decree for the restitution of conjugal rights is to be enforced.

(1). On the subject of dissolution of marriage, the general feeling of the Hindu community is that the tie which

binds together the husband and the wife can never be sundered; that the wife cannot judicially separate herself from her husband; and that the husband, even though his wife is chaste, loving and obedient, may take a second wife without obtaining a dissolution of his first marriage. A decree for dissolution of marriage might be useful in case it should be secured that a wife obtaining such a decree against her husband might marry again, or that a husband should not marry a second wife without obtaining such a decree against his first wife. But the existing law and usage are very different. I fail to see any good to either of the contracting parties in providing for a decree for dissolving the marriage, as the wife, even after such dissolution of marriage, cannot, as is universally admitted, marry again during the life-time of her husband. She can, indeed, according to a few modern reformers, marry after the husband's death, but no dissolution of the previous marriage is needed in this case. My personal feeling is all in favor of dissolving a marriage in the case in which the husband, who refuses to comply with a decree for the restitution of conjugal rights, is proved to be guilty of adultery; but I am sure that the Hindu community in general will deem an enactment in regard to such dissolution of marriage an interference with the Hindu religion and a violation of the principle of religious neutrality hitherto so wisely pursued. As to the question whether a husband, whose wife refuses to live with him and is guilty of adultery, should not have it in his power to get the marriage dissolved, the wife, by refusing to comply with the decree requiring her to live with her husband, voluntarily gives up her rights against her husband. In Hindu society the adulterous wife is simply cast away; she is supposed to have died a civil death; she places herself of her own accord outside the pale of the caste she was born in, and her marriage, even without the court's intervention, is

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practically null and void. Further, whatever the Hindu law-givers may have said about the cases in which a husband may marry a second wife during the life-time of the first, usage sanctions polygamy and the Hindu husband can have as many wives as he chooses at one and the same time and *that* without obtaining legal dissolution of a single marriage.

(2). With reference to the suggestion that non-compliance with a decree for the restitution of conjugal rights "shall be deemed desertion and a suit for judicial separation may be forthwith instituted," I have to state that judicial separation of the wife from the husband is a notion quite foreign and repugnant to Hindu minds. The law may use its strong arm to compel the wife to live with the husband and the husband with the wife, but a law authorizing the wife to live apart from her husband will be condemned and abhorred by a very large section of the Hindu community. If dissolution of marriage were permissible, then a decree for judicial separation might be a necessary preliminary to such dissolution. But I assume that a change of so sweeping a nature will not be made, and I hold that a decree for judicial separation is useless in one point of view and injurious in another. A decree for judicial separation will give neither the wife nor the husband any new right or privilege, nor will it take away from the husband his anomalous right of marrying a second wife before the death of his first wife. It is quite in harmony with Hindu usages and customs that a husband and wife living apart for years should be reconciled to each other should come to a good understanding and live together in peace ever after. A husband, whose wife refuses to comply with a decree requiring her to live with him, may perhaps not care that she should come back to him at a future time, as he may console himself with a new wife, but there are many wives who would, after a temporary separation from their husbands, gladly go back to

them if they could do so. The husband or the wife may live to repent of his or her rashness and folly in refusing to comply with the decree for restitution of conjugal rights, and anything that tends to keep them apart for one moment longer than they choose to do so is objectionable. When the decree is set at defiance, the plaintiff in a moment of exasperation is very likely to complete the work by forthwith instituting a suit for judicial separation and obtaining a decree thereon. This is what will happen in nine cases out of ten if there is a provision for granting a divorce, and thus all chance of a future reconciliation is cut off. The marriage, though not dissolved, will lose its legal validity as a civil contract directly the divorce is granted, and the Hindu wife, whose proper place is "by her husband" and who cannot adequately discharge her religious duties except in conjunction with her husband, will find herself hopelessly cast adrift and debarred from reinstating herself in the position of a lawful wife.

What I have said in regard to judicial separation and dissolution of marriage should be understood to refer only to those classes of the Hindu community among which both law and usage, having the force of law, are opposed to the dissolution of marriage. Among the classes with which divorce is common, the law or usage governing the parties concerned should be enforced.

(3). About the main question whether the performance of conjugal rights should be enforced by process against the person, I can assert with confidence that Hindus in general strongly condemn the present practice of consigning to imprisonment a wife of stainless character whose only fault is her unwillingness to cohabit with her husband. The injured husband, actuated by a vindictive spirit, may deem no punishment too heavy for her, and the evil and disgrace of being exposed to the public gaze as a rebellious wife and of being sent to gaol may seem as

nothing to him when weighed in the scales against the gratification of private revenge. But it is not the duty of law to lend itself as an instrument for the gratification of mere revenge. "Revenge is a kind of wild justice, which the more man's nature runs to the more ought law to weed it out." Let the matter be looked at not from the point of view of the angry husband, but from that of the father of the reluctant wife. Even if the father should blame his daughter, rebuke her and refuse to harbour her, he would yet strongly protest against her being imprisoned. Imprisonment in the case of a woman of a good reputation does a great deal more harm than in the case of a man. A woman may come out of gaol as pure and sinless as when she went into it, but such is the general feeling against the demoralizing influences of gaol life that her relations and friends will, if they do not disown and repudiate her, show an evident dislike to her society. Left to herself, shunned by those nearest and dearest to her, looked down upon by those who were wont to show her respect, and destitute perhaps of the means of livelihood, she will be sorely tempted to fall away from her chastity. A punishment which fails to give the plaintiff what he seeks, *viz.*, the society of his wife and which has the fatal tendency of turning a good and chaste woman into a bad and shameless woman can be neither expedient nor just. A husband, who cares for his wife and whose real object in instituting a suit against her is to regain her society, will never go the length of attempting to enforce the decree by process against her person. He will shrink from letting his name become a by-word. The law, as it is, deals more indulgently with the adulterous wife, whose society the husband is not likely to wish to regain by a law suit than with the chaste wife who refuses to live with her husband. In the case of the adulterous wife, the law does not punish her with im-

prisonment for committing adultery. Should the husband, with the object of getting her sent to gaol, institute a suit against her for restitution of conjugal rights, she has only to consent to cohabit with him, and the husband will find himself in the unenviable position of having publicly acknowledged an adulterous woman to be his wife, of having thus condoned her offences and of having brought on himself the burden of maintaining her. The chaste wife, refusing to live with her husband, is liable to be imprisoned, and apparently the only course open to her to avoid imprisonment is to become unchaste.

As to the question whether a husband who refuses to cohabit with his wife is to be imprisoned, all the relief that a Hindu wife is likely to seek at the hands of law is a decree for maintenance. She has little to gain by a decree for the restitution of conjugal rights, as it is scarcely possible for the wife to compel the reluctant husband to live with her in peace and happiness. On the whole it appears to me that the present method of turning a civil offence into a criminal one by treating it as a case of contempt of court is neither equitable nor humane. The earlier practice of delivering the wife bodily into the husband's hands is unworthy of being revived, as it is not only barbarous and revolting, but ineffectual, unless the husband is to be allowed to keep the wife in "durance vile," until her spirit breaks down and she is starved, or beaten into submission. Further, the husband cannot be delivered bodily into the wife's hands, and, if so delivered, cannot be coerced into obedience by the wife.

It is said that though imprisonment for an offence of this kind is barbarous and unduly severe, yet it is desirable to have this punishment retained as an alternative in the Procedure Code and to leave it at the discretion of the Judge whether the decree shall be enforced by imprisonment or by attachment of property. I consider such a

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course highly objectionable, as it will bring about one of two results—either Judges will in most cases avoid imprisonment, and they will do so certainly in cases in which the woman was married while a child, and this might be taken to be an indirect attack on the institution of child-marriage—or in a matter of such grave importance as personal liberty, there will be a mischievous degree of uncertainty and inequality. I think it best that all cases should be treated alike.

(4). It will be clear from the foregoing remarks that I am in favor of a decree for restitution of conjugal rights being enforced by attachment of property and not by imprisonment. The property of the party refusing to comply with the decree should be attached, and the attachment should be in force for a time sufficiently long to allow the refractory party to change his or her mind and to declare his or her willingness to comply with the decree. The great point is to offer every facility for the contracting parties to agree to live together. If at the end of such time the party still persists in refusing to comply with the decree, a portion of the property of the defendant should be awarded as compensation to the plaintiff. If the defendant or the disobeying party is the wife, any *streedhanam* property that she may have received from the plaintiff should be restored to the plaintiff, and the compensation awarded to the plaintiff should come out of what remains.

In the case of the wife it seems to me that it is punishment enough for her to be deprived of a portion of her property, as in the existing state of things she must of necessity lose a great deal besides. She must remain a widowed wife for life, and she may have to endure the bitterness of being superseded by a second wife. It is quite in accordance with the Hindu law to compel the husband who deserts a chaste and obedient wife to give her a third of his property;

As the resolutions adopted on this question by the Madras Graduates' Association will be communicated by the President, I content myself with stating that they have my hearty support.

Begging to be excused for the delay caused by pressure of work in sending this reply, I have, &c.

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(5)—ON MR. JUSTICE INNES.

Delivered at a public meeting in Pachaiyappa's Hall to do honour to Mr. Justice INNES.

"MR. CHAIRMAN AND GENTLEMEN,—I have to discharge the very agreeable duty of seconding the resolution so eloquently moved by my friend, the Hon. Mr. Rama Rao. When I was requested to take an active part in this movement, I felt considerable hesitation in complying with the request. My misgiving arose not from a fear that the call to do honor to the Hon. Mr. Justice Innes would not meet with a prompt and hearty response from you, gentlemen; but from the conviction that I was among the last of those entitled to speak with authority concerning Mr. Innes' many and valuable services to this Presidency. But, gentlemen, the temptation to bear even the humblest part in this good movement,—a movement to do honor to one who has never directly sought, but has found it in walking with unwavering step in the path of duty and benevolence, has been too much for my modesty; and so I stand before you if only to say that, be the shortcomings in other respects what they may, I am second to none in my appreciation of and admiration for those high qualities of mind and heart which have won for Mr. Innes the esteem of so many of our educated countrymen and the affection of not a few of us. There are those here present who have known Mr. Innes better than I have known him,—who have watched his public career more closely than I have done,—

and who have had the privilege of a more friendly intercourse with him than I have had. For such as these no words of mine are needed to shew how eminently Mr. Justice Innes deserves any honor that it may be in our power to do to him. But there may be others here present who have only seen him from afar and who have not had favourable opportunities for studying his public conduct and his private character. My remarks are addressed chiefly to these.

What always struck me, as it has struck many others besides, as that quality which most distinguished Mr. Innes from many other Europeans in the country was a true generosity of heart which, rising above the prejudices prevailing among Indian officials, and ignoring all distinctions founded merely on race, creed or colour treated Europeans and natives alike,—with the same uniform courtesy and kindliness of manner,—whether on the bench, or on the public platform, or in the drawing-room. I have often heard it said with genuine admiration and gratitude that Mr. Innes's manner as a Judge towards the youngest native Vakil was ever as kindly and considerate as to the oldest and most successful European Barrister,—say the Advocate-General himself; that he never shewed the too common weakness of laughing at the shortcomings of the younger Vakils, or holding them up to ridicule, or admonishing them of their errors in chilling and disheartening language, or browbeating them into silence by cold neglect or manifest impatience; but that on the contrary he always listened to what they had to say with admirable patience, corrected them gently when they happened to go astray, and set them quite at ease by his generous forbearance and unvarying courtesy. How great the value in a Judge of such patience and courtesy, such willingness to listen and such freedom from the common frailty of bearing down opposition by haughty demeanour or censorious criticism,

I need not pause to explain. About Mr. Innes's services as a Judge, others better able to speak on the subject than myself will address you. They will tell you, as you have in part been told already, how patient and industrious he has always been in endeavouring to get at the truth; they will tell you how as a Judge he has held the scales even at all times and under all circumstances, never allowing considerations of political expediency to over-ride considerations of justice; they will tell you what great service he has rendered to the native community by so wisely and thoughtfully interpreting the Hindu law as to maintain the continuity of our ancient traditions while paving the way for future progress. They will also tell you how instrumental or helpful he has been in extending the privileges and increasing the usefulness of the native section of the legal profession, and how on many an occasion he has stood as their sincerest friend and warmest champion. But these and other services of his as a Judge, I gladly leave it to others to dwell on, and I shall content myself with saying that he has long enjoyed the reputation of being one of the best of our Judges,—whether for a judgment absolutely free from bias, or for soundness and extent of legal knowledge, or for a penetrating insight into human motives, or for a large experience regarding the thought, and feelings, the ways and customs of the native community of Southern India,—or for that judicial gravity and unruffled amiableness of disposition which never allowed him to say a harsh word or to wear a frowning look, and which made him so conspicuous a practical illustration of the adage that "Law is no respecter of persons."

Being an educational officer myself, I shall of course be expected, to make some mention of Mr. Innes's services to the cause of native education. The strong testimony borne to these services not quite twenty-four hours ago by the Acting Principal of the Presidency College must still be

fresh in the minds of many of my hearers. From first to last, Mr. Innes has been an ardent and consistent supporter of the higher education of the natives; he has always been a sincere friend and well-wisher of educated natives, receiving them and treating them, however much his inferiors, as equals and as gentlemen; he has always been ready to help and encourage them with wise counsel and advice, and to defend them against false insinuations and slanders. He has never under the thin disguise of a desire for promoting the education of the masses advocated the withdrawal of Government from the work of higher education; but on the contrary he has always resisted the agitation in some quarters that the education of the masses should be pushed on even at the expense of the higher education. A mind such as his could not fail to see how much of the future progress of India in civilization rested on the promotion of collegiate education.

I have already, I fear, taken up too much of your time, and so I hasten to conclude. Gentlemen, Mr. Innes belongs to that class of men "who do good by stealth and blush to find it fame;" and the good he has done was not done spasmodically, in a fit of generous enthusiasm, or to gratify the caprice of the movement, or to catch the popular fancy and gain popular applause; but steadily and unobtrusively, without any flourish of trumpets, in obedience to the dictates of his own conscience and under the promptings of his own kindly and benevolent nature. In small things as in great, he has ever been true to his principles and professions. Whenever any good was to be done to the country either by simplifying the machinery of administration, or by extending the rights and privileges of the native members of the legal profession, or by securing to the children of the soil sources of employment till then denied to them, or by promoting the cause of sound education and learning by salutary University reforms, or in a

thousand other little ways, which though they may fail to attract public attention, are none the less potent for good,—he was ever found ready in the front to bear his share in the doing of the good work; and I can confidently assert that even those, who have best known him, know but a part of what they owe him; and that they will fully realize the loss they shall sustain by his departure to his native country, only after he is no longer in the midst of us. Mr. Innes observed with such true pathos and eloquence yesterday that those who had statues erected for perpetuating their memory were generally those who did not stand in need of such memorials. What Mr. Innes said of Mr. Powell, I can with equal truth say of Mr. Innes. For keeping the memory of Mr. Innes green in our hearts, need there is none to found prizes or scholarships in his name, to paint him on canvas, or to carve him in marble. He has built for himself a monument in our hearts more enduring by far than these, and he carries with him to his dear native country that greatest of all rewards to a truly good man, excepting the consciousness of a life well spent,—a life that knew nothing wrong and wasted no opportunities of doing good,—the loving remembrance and the grateful regard of all who ever came in contact with him. So, gentlemen, we are met here this evening not to give Mr. Justice Innes anything that he looks for or needs from us, but simply to bear out and confirm once again what was so well and so feelingly said by him yesterday,—"after this, let no one venture to say that natives are unmindful of kindnesses." We should be ungrateful indeed if we allowed such unvarying kindness as his to pass without special recognition.

With these words, I beg to second the proposition moved by the Hon'ble Mr. Rama Rao."

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APPENDIX.

The following letter was addressed by the late Professor Ranganada Mudaliar to his brother-in-law Vedachella Mudaliar now a leading Pleader in Bellary :—

I write this to you not because I have nothing better to do, but because I feel it my duty to speak out to you once for all my mind as to your conduct, past and present. I do not expect to see you turned into an angel in one day; but I do expect you will, so far as in you lies, mend your ways, and do your duty with a little more conscience than you have hitherto done.

Do not imagine that I am going to preach to you a sermon on this or that vice which you are addicted to. None knows better than I know how much I have to answer for. But the only thing I would impress on you is to play while you play, and *read when you read.* You are fond of music and so am I. But I think of music only when I don't read; and you think of reading only when you don't sing or hear singing. You make the less important thing of the two the more important. I love good music as much as you, but I know that I was not meant to waste my whole life-time in hearing music. You must stir yourself up betimes, and feel earnestly the grievous blunder you are making in missing the best years of your life in indolent and unprofitable pursuits. You will soon be too old to read; and what is even more terrible, the time will come to you as it comes to all when you will have to make a provision for yourself and those whose circumstances may compel to depend on you. Face this momentous consideration in all seriousness. Ask yourself how you have educated yourself to make you a blessing instead of a curse to those related to you and dependent on you. The time of life at which you have arrived is no time for laughing, and singing, and mocking, and sleeping and dawdling; but it is the time when you must

solemnly put yourself the question 'what shall I do to be a *man*, and not an—?' You may fill up the gap as you please.

Your scholastic career has been a series of disgraceful failures, redeemed by one only bright spot.* And what an achievement that was!! why, if I were you, I would count that success no better than a failure.—You talk of appearing for the Matriculation this year as you talked last year and the year before the last. But can you honestly say you are doing your very best for passing the Matriculation. Hard truths are always unpleasant, but you ought to know that he who speaks unpleasant truths is often a better friend of yours than he who makes it his study to tell you just what will please you—you read just to save appearances You read just enough to be able to tell yourself and tell others that you read—my advice to you in a few words is this. Read until you can no longer read without seriously injuring your health. Play only when you feel recreation necessary to give tone and elasticity to your jaded spirits and tired frame. Do not let people say that though you are my brother-in-law, still you have not been cared for enough by me to be made a *man*. In short, think often and think deeply what your life work is, and shape your conduct towards some well-defined object, instead of as now allowing yourself to slide down the stream with amusing indifference.

If I have said angry things, offensive things in this letter, recollect they were meant to do you good.

Believe me,
Sincerely Yours,
P. RUNGANADAM.

June

* The allusion is to the passing of the General Test Examination.